

THE BIBLE

ILLUSTRATED BY THE

GEOGRAPHY OF PALESTINE

HOOPER

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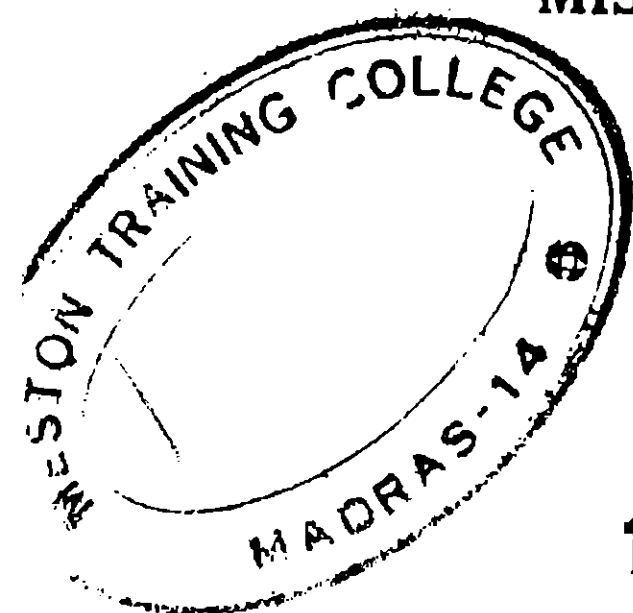
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BY

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PREFACE.

At the end of the Preface to "Notes on the Bible," I said "In all probability, this will be my last contribution to the edification of my fellow Christians." Yet I had no sooner got that book out of my hands than I began a sort of companion volume, but much smaller, on the subject which the Title indicates, and which I had long felt to be much needed. I have found that many, to whom I had mentioned the title, supposed that it was only, or mainly, a "Geography of Palestine." To obviate that mistake, I have had "The Bible" printed in large letters, to make it plain that the stress in the title is on those words. *That* is the thought prominent throughout ; all else is subordinate to it.

It is with the greatest difficulty that "Notes on the Bible" has escaped, after all, from being my last book. All went well till the 6th January 1922 ; but then began a break-up of my constitution, owing to my age (85). Since then, finishing it has been a struggle ; indeed, for four months I had to drop it altogether ; and since then, only the most resolute determination has, with God's gracious help, enabled me to complete the work for the press. So now I offer it to my dear fellow Bible-readers, with the prayer that it may be blessed to very many long after I am gone.

Mussoorie, India,

3rd September 1922.

W. HOOPER.

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PART I.

The General Divisions of Palestine.

Perhaps the most convenient way of considering these is to think of *four parallel strips*, running north and south. From west to east, these are (1) the Maritime Plain, (2) the Central Range, (3) the Jordan Valley, (4) the Eastern Range. West of the Maritime Plain is the Mediterranean Sea, and east of the Eastern Range is the Arabian Desert. Neither of these is, of course, part of Palestine.

CHAPTER I.

The Central Range.

§ 1. General.

WE take this first, because it is by far the most important part of Palestine, both in itself, and also from a Biblical point of view. So true is this, that in many places Western Palestine as a whole is spoken of as "the Mountain," *i.e.* the mountain range. In the Song of Moses, Ex. 15: 17, "Thou shalt plant them in the mountain of Thine inheritance," the meaning is certainly Canaan as a whole. So in Deut. 1: 7 the whole is called "the hill-country of the Amorites," because, as we learn from the Tel-el-amarna tablets, they were the chief inhabitants of Canaan at the time. So in Deut. 3: 25, Moses prays to be allowed to "go over and see that goodly mountain," which can only be Palestine west of Jordan as a whole. So in Is. 14: 25 God promises "I will break the Assyrian in my land, and upon my mountains tread him under foot;" where the parallelism of Hebrew poetry demands that God's "mountains" be understood as identical with His "land." So in Ezek. 6: 2 and 3, what are in the latter part of ver. 3 differentiated as "mountains," "hills," "watercourses" and "valleys" are in ver. 2 and the beginning of ver. 3 classed together as "the mountains of Israel." So again in Ezek. 20: 40 Palestine in

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general is spoken of by God as “~~my~~ holy mountain,” “the mountain of the height of Israel;” which it must indeed have seemed, to an exile from it living on the Plain of Mesopotamia. See also Ezek. 34 : 13 and 14. Again in Ezek. 37 : 22, “I will make them one nation in the land, upon the mountains of Israel,” the latter designation must be equivalent to the former.

At the same time there are other places, in which the Central Range is distinguished from the other parts of Palestine. In Josh. 2 : 16 Rahab, in Jericho in the Jordan Valley, says to the spies, “Get you to the mountain” (*i.e.* the mountain range), “lest the pursuers light upon you;” and so in ver. 22, “they came unto the mountain,” and in ver. 23, “they descended from the mountain.” So in Josh. 10 : 6, we read of “the Amorites who dwell in the hill-country,” as distinct from those living in other parts. See also Josh. 15 : 48, where the cities of Judah “in the hill-country” are distinguished from those in other parts. Similarly in Jud. 1 : 9, “the Canaanites that dwelt in the hill-country;” and in Jud. 6 : 2; 2 Chron 26 : 10 “the mountains” means the Central Range as distinguished from other parts. Again, in Is. 52 : 7, “How beautiful upon the mountains,” and in Nah. 1 : 15, “Behold upon the mountains,” the reference is almost certainly to the same. So, again, in Jer. 32 : 14; 33 : 13. In the Gospels, the Authorized Version persistently gives “*a* mountain,” and one wonders why the names of some

The Mountain.

of these different mountains are not given. But in R. V. the article is always, and rightly, prefixed; the meaning being the high ground of the Central or the Eastern Range, as contrasted with the low level of the Lake of Galilee and its shores. Of course we are not referring here either to the "exceeding high mountain" of Temptation in Mat. 4 : 8, or to the "high mountain" of Transfiguration in Mat. 17 : 1; but to "the mountain," "up into" which our Lord went up to preach in Mat. 5 : 1, and down from which he came in Mat. 8 : 1 (so that there never was need to identify the spot as "*the Mount of Beatitudes*" as is generally done); to "the mountain" to which He retired to pray after feeding the five thousand, Mat. 14 : 23; Mark 6 : 46; John 6 : 15; to "the mountain" into which He went up, where He "called unto Him whom He Himself would," and appointed them to be Apostles, Mark 3 : 13; to "the mountain" into which He went up from the Lake, and where He sat, prior to His feeding the four thousand, Mat. 15 : 29; and to "the mountain" into which He "went out," probably the same as the place referred to in Mark 3 : 13, but where St. Luke (6 : 12) says He "continued all night in prayer to God" before choosing His Apostles.

§ 2. "The South."

The Central Range does not bear the same character throughout. The southern end of it, *i.e.* from a little

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south of Hebron as far as Kadesh-barnea, slopes gradually down to the level of the Arabian desert. This is the region called in Hebrew *Negeb*, which literally means "dry." It is rendered always in R. V. by "South" with a capital S, so as to distinguish the word from a mere direction, or point of the compass; for the want of which readers of A. V. are in many places liable to error. It is the country "towards" which Abram "went on still" when he first entered Canaan (Gen. 12 : 9), and to which he returned first from Egypt (Gen. 13 : 1), and from which he "went on his journeys" to Bethel (Gen. 13 : 3), and to which he returned after the destruction of Sodom (Gen. 20 : 1), and where Isaac dwelt at the time of his marriage (Gen. 24 : 62). It was the region inhabited by Amalekites when the Israelites made their first attempt to invade Palestine, and through which the spies were bidden to go, and went (Num. 13 : 17, 22, 29); and where the Canaanite King of Arad without provocation, but apparently in panic, attacked them (Num. 21 : 1). In Deut. 1 : 7 and 34 : 3 it is mentioned as one of the divisions of Palestine. So in Josh. 12 : 40; 11 : 16; 12 : 8. In Josh. 15 : 19 and Jud. 1 : 15 the aridity of this country comes out in Achsah's complaint to her father, that his wedding gift to her was situated in the *Negeb*. In 1 Samuel 27 : 10 David seeks to ingratiate himself with Achish by falsely asserting that he had made a raid on that part of the *Negeb* which

“The South.”

belonged to his own tribe. In 1 Sam. 30 : 1, 14, 27 the same country appears as that on which the Amalekites, in their turn, had made a raid, and to his friends in which David sends some of the spoil which he had taken from them. In 2 Sam. 24 : 7 it is mentioned as the Negeb of Judah. So in 2 Chron. 28 : 18. In Ps. 126 : 4 the allusion is to the valleys or watercourses in the Negeb, which are perfectly dry for the greater part of the year, but suddenly fill with the winter rains. In Is. 21 : 1 the “whirlwinds in the South” are mentioned, bringing the sand from the desert further south, and “sweeping through” into cultivated land to the north. There can be no positive certainty as to the natural agency by which the three hours’ darkness, when our Lord was on the Cross, was produced, but the writer’s experience in Feb. 1906, when a strong south wind filled the air for hours with sand, and for the time turned day almost into night, leads him to suppose that this was the agency employed by God on that memorable occasion. In Jer. 13 : 19 “the cities of the South” are mentioned; for even in this comparatively desolate region there were “29 cities, with their villages” (Josh. 15 : 21-32). In Jer. 17 : 26; 32 : 44; 33 : 13, again, “the South” is mentioned as one of the divisions of Palestine. “The forest of the South” in Ezek. 20 : 46, 47 refers to the jungle and scrub which covers so much of that region, owing to such parts being unfit for cultivation. In Obad. 19 it

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is foretold that "they of the South," the inhabitants of the region in question, "shall possess the mount of Esau," the territory which lay next to it, further south. And in ver. 20 "the cities of the South" are again mentioned. Zech. 7 : 7 shows that, with the Captivity, and all the desolation accompanying it, this region had largely ceased to be inhabited.

§ 3. "Mount Judah."

The next division of the Central Range extends from about lat. 31°25', a little south of Hebron, to about lat. 31°50'. It was occupied, roughly speaking, by the tribes of Judah and Benjamin. It is called, in Luke 1 : 65, "the hill country of Judah." Its surface consists of an endless labyrinth of hills and valleys; the sides of many of the hills terraced, the valleys containing what little cultivable ground there is, but both alike (or almost alike) covered with stones. At least since the time of David, this has been the most important part of Palestine; containing, as it does, both the old chief town of Judah, the burial place of the patriarchs, Hebron, and also Jerusalem, the "Holy City" of the three great monotheistic religions of the world; and inhabited by *that* tribe, which has in course of time given its name ("Jews" = Judahites) to the whole of the Chosen People.

We have said that many of the hill-sides in this part of Palestine descend not continuously, but broken

Mount Judah.

into terraces. The perpendicular wall which separates each terrace from those above and below it is in many cases wholly natural, but in most cases the natural part is supplemented, more or less, artificially. When this artificial part is neglected, there is danger of *that* taking place which is so graphically described by Isaiah (30 : 13) as “a breach ready to fall, swelling out in a high wall whose breaking cometh suddenly at an instant.”

These terraces are for the most part used either as vineyards or as orchards, which word more exactly expresses the meaning of the original than our “garden.” For in Asia a “garden” consists much more of fruit-trees than of flowering plants. This helps one to understand how “in the place where He was crucified there was a garden, and in the garden a new tomb.” That is, the centurion, for some reason which we cannot now recover, decided to have the crucifixion of the three that day on a terrace on one of the hill-sides near Jerusalem (it has been ascertained that there was no appointed, or regular, place of execution ; only, to save Jewish susceptibilities, it could not be within the walls of Jerusalem); and that terrace was used as an orchard—probably of olive or fig-trees; not vines, else it would have been called a vineyard ; and the wall which separated it from the terrace above had been pierced by a rock-hewn tomb, probably the enlargement of a natural fissure in the rock.

The tops of the hills are used for the browsing of sheep, which are able to find sufficient feed among the

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stones there. Cattle also for the most part have to be content with what they can get there. See Pss. 50:10, "the cattle on a thousand hills," or rather, "the hills where they go in their thousands " also Mat. 18:12; it is a rare treat when they are allowed to feed in the valley. Hence, when Isaiah would describe the completeness of the rest which God gave His people when He delivered them out of Egypt, he said, "As the cattle that go down into the valley, the Spirit of Jehovah caused them to rest" (Isaiah 63:14). For, as a rule, the valleys between the hills are reserved for *corn*.

We have mentioned the abundance of *stones* everywhere in this part of Palestine. This, of course, arises from the rocky nature of the Range, from the surface of which the sun and rain combined are continually detaching small pieces. Hence the command "gather out the stones" in Isaiah 62:10, in connexion with "casting up a highway." Also, in Isaiah 5:2, one of the preliminaries to the planting a vineyard is "gathering out the stones thereof." Also, probably from this cause arose the fact that among the Jews the usual mode of capital punishment was stoning. We are twice told of the Jews' taking up stones to cast at our Lord (John 8:59; 10:3; see also Acts 5:26); and both in the Temple ground, and on the valley of Qidron where Stephen was stoned to death, there would be plenty of loose stones at hand. So there would be on the eastern slope of the Central Range,

Mount Judah.

where our Lord underwent the Temptation; and the tempter could easily say to Him, "If thou art the Son of God, command that these stones" (St. Matthew; or "this stone," pointing at one of them, St. Luke) "be made bread." Again, when Jacob had to sleep out in the open in his journey, he had no difficulty in taking "one of the stones of that place," and putting it under his head (Gen. 28: 11). Again, both houses and altars were more naturally built of stones than of any other material; see Ex. 20 : 25; Deut. 27 : 4, 5 for the altars, and Lev. 14: 40; 1 Kings 15 : 22 for the houses. Again, David would have no difficulty in choosing him out "five stones out of the brook" (1 Sam. 17: 40), nor would Shimei in finding stones to cast at David as he was going into exile (2 Sam. 16 : 6, 13). Lastly, we can now understand the comparison, where it is said that Solomon "made silver to be in Jerusalem as stones" (1 Kings 10 : 27).

§ 4. "Mount Ephraim."

The next division of the Central Range, going northwards, extends as far as the Plain of Esdraelon, *i.e.* from about 31° 50' latitude to about 32° 30'. We say "about" for two reasons, *viz.* (1) the Plain of Esdraelon does not cross the country straight from west to east, but rather from N.-W. to S.-E.; and (2) there is no exact physical boundary between the first, and this second, division of the Central Range;

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and consequently the political boundary between them varied at different times. The former of these, the absence of a physical boundary, is the cause of the fact that Judæa, while easily defended on the west, south, and east sides, was always open to invasion from the north. This is why, when God "took away the covering of Judah" (Isaiah 22 : 8) by allowing the Assyrians to capture Samaria and destroy the Northern Kingdom of Israel, the people of Jerusalem adopted, in feverish haste, the measures of defence mentioned in the following verses. This is also why, when the prophet would describe beforehand the approach of the Assyrian army to Jerusalem (Isaiah 10 : 28-32), he mentioned the various stages of its march on *that* road, which was the natural one to expect it by; though, for some reason which we know not, Sennacherib chose to send "a great army" against Jerusalem from the *west* (Isaiah 36 : 2).

On the map, indeed, it looks as if there should be a marked physical boundary between the two; for the valley of Ayyalon (Joshua 10 : 12) which trends westward and falls into the Mediterranean a little north of Joppa, and the valley of Michmash which flows eastward and falls into the Jordan a little north of Jericho, are both deep gorges. But between the sources of these two valleys the table-land exhibits no difference between north and south; its character is the same as what we have observed as

Mount Ephraim.

belonging to the first division. On the contrary, a few miles farther north the whole character of the Central Range alters. Instead of low hills, and narrow valleys between them, scattered about in bewildering confusion, we find distinct mountains, separated by wide valleys. Between these two boundaries, those of the kingdoms of Israel and Judah were continually advancing or receding according to whichever obtained, for the time, the greater power. Generally, perhaps, the more southerly boundary prevailed, as we learn from 1 Kings 15: 17, 21, 22. Ramah was certainly in the territory of Benjamin; yet in the reign of Asa it must have been included in the northern kingdom, else Baasha could not have fortified it (N.B. this is one of the very many passages in which "to build" means "to fortify," and if it had been so translated it would have been easier for mere English readers); and it is equally clear that Geba was a frontier town of the Kingdom of Judah. Hence, in 2 Kings 23 : 8 we find the formula "from Geba to Beersheba" taking the place of the older "from Dan to Beersheba" (*e.gr.* 2 Sam. 3 : 10; 1 Kings 4 : 25), as expressing the northern and southern limits of the country.

But to return to the physical features of this division of the Central Range; we have mentioned that the hills here are worthy of being called mountains. Of these, the most notable examples are Ebal and Gerizim, of which more will be said farther on. The

The Central Range.

valley between them is the valley of Shechem, the valley which most nearly deserves to be called a pass through the Range from west to east. But the whole of this division of the Range abounds in wide valleys, and even small plains. Yet, viewed from outside, either west or east, it looks like a compact *massif* of mountain. And, as the first division is in Joshua 20 : 7 ; 21 : 11 called "the hill-country of Judah," so this second division is in many places referred to as "the hill-country of Ephraim" (unfortunately translated "Mount Ephraim," as if a particular mountain was meant). Hence in Judges 4 : 5 the space between Ramah and Bethel, which is roughly that between the two boundaries above mentioned, is described as in "the hill-country of Ephraim;" and in 1 Kings 12 : 25 Shechem is similarly described; and in Jer. 31 : 6 what has been described in the preceding verse as "the mountains of Samaria" (*i.e.* of what had been the whole northern kingdom, so called from its capital) is spoken of as "the hills of Ephraim."

Yet, though the hills in this division are so high, the valleys between them are so low (and of course the population was chiefly in the valleys) that when the Virgin Mary went into Judæa to visit Elisabeth, she is said to have gone "into the hill-country" (Luke 1 : 39). And the greater width of these valleys, and the consequent extension of the cultivable area, are sufficient to give to this part of Palestine a far

Mount Ephraim.

greater appearance of fertility than is the case farther south. Many of these valleys, in fact all the larger of them, lead down to lower ground on the west, or on the east; and probably it is these that are meant in Joshua 17 : 18 by "the outgoings thereof." Indeed, that whole passage, from verse 14, throws much light on the physical features of this division of the land. The Ephraimites and Manassites come to Joshua (their fellow-tribesman), complaining that "the hill-country of Ephraim" was "too narrow" for them, "not enough" for them. At the same time they proceed to explain that they did not mean that the whole area was in itself insufficient for them, but that (1) the hills were covered with primeval forest, and (2) the valleys were occupied by natives. And Joshua replies to both these complaints. The former was to be met by setting to and cutting down the forest; and the latter by expelling the Canaanites who dwelt in the "outgoings" of the land. Lastly, Isaiah 28 : 1-8, though it refers primarily only to the city of Samaria, yet illustrates the great fertility of this section of the country, at least by comparison with that of the southern section.

It is most convenient to include in this second division of the Central Range the remarkable triangular height called Carmel; for, though separated from "Mount Ephraim" by a narrow pass (of which more hereafter) it is practically an offshoot from it,

The Central Range.

struck out in a north-westerly direction, and having as its apex the conspicuous headland which many Europeans, for want of better information, suppose to be all that is meant by "Carmel." But the Bible lends no aid to this mistake. Carmel is coupled with Bashan (a well-known *region*) in Isaiah 33 : 9 ; Jer. 50 : 19 ; Micah 7 : 14 ; Nah. 1 : 4. These passages also imply that Carmel was well cultivated. Indeed, the very name "Carmel" signifies a "garden." It is, indeed, now a very garden of *wild* flowers in their season ; but it must have been artificially so in old times, to judge from the remains found there in places. In fact, the very word "Carmel" occurs in some passages, in which it is doubtful whether this upland, or a fertile region in general, is meant ; such a passage is Isaiah 32 : 15, where the original of "fruitful field," which occurs twice in that verse, is "Carmel." So, too, in Isa. 35 : 2, "the excellency," or rather the *beauty*, "of Carmel" is mentioned ; and in Song 7 : 5 the Bride's personal beauty is compared to "Carmel." All this is incompatible with a mere headland ; which is in fact the lowest, and least important, part of the triangular upland. The highest point of this is at the north-eastern angle which overlooks the plain of Esdraelon. The "top of Carmel" (Amos 7 : 3) contains many deep gullies, in which, with the rich vegetation which they hold, it is easy for a fugitive to hide himself."

The Lowland.

§ 5. The Lowland.

Before proceeding farther north, we will consider a portion of the Central Range which lies to the west of the whole length of the two parts which we have last considered, *viz.* the hill-country of Judah and that of Israel. This is called in Hebrew *Shafēlā*, which is well rendered in English "Lowland." But this does not mean, what it might from the word itself be supposed to mean, the *Plain* between the Range and the Sea; but, like the "Lowlands" of Scotland, a hilly country, only *lower* than the central parts of the Range. But while, as just said, it extends along the whole length of these two parts of the Range, its character is very different where it abuts on the one, and where it touches the other. There are only two places in the Bible where the northern part of it, the "Lowland of Israel," is called by this name at all. One is Josh. 11 : 16, "the hill-country of Israel, and the lowland of the same"; the other is verse 2 of the same chapter, where the whole context shows that only the northern parts of Palestine are referred to; for the southern (see specially Josh. 10 : 40) had already come into the invaders' hands. In all other places, "the Lowland" refers exclusively to a region west of the hill-country of Judah; of which region *Shafēlā* is, to all intents and purposes, the proper name.

Exactly corresponding with this difference in the usage of the word is the physical difference between

The Central Range.

the two parts of this belt of land. In the northern part, it consists of steps, so to speak, by which the highlands are reached from the coast, and the coast from the highlands; in the southern part it is geologically a separate region from the highlands, different from it in its formation, and divided from it by a series of wide valleys, from north to south. Hence, while the Northern *Shafēlā* is an *approach* to the hill-country of Israel, the Southern is an *obstacle* to those who would enter that of Judah from the west. While Samaria, built at the head of a valley which crosses its *Shafēlā* westwards, almost seems to *invite* invasion from the empires of the earth, Jerusalem may almost be said to be inaccessible from that side; for the invader has first to negotiate the passes in the maze of hills which constitute the southern *Shafēlā*, and then thread his way through very narrow defiles which there penetrate the Central Range. Hence, in 1 Sam. 22 : 5 it is *distinguished* from "the land of Judah."

Hence, in that long period of Israelitish history in which the Philistines in the Maritime Plain were the chief enemies of Israel, the *Shafēlā* was continually changing hands between them and Israel. Only sometimes, when Israel was specially weak, did they venture up to the highlands (*e.gr.* 1 Sam. 13 : 5, 6, 17-23; 2 Sam. 23 : 14-17); but most of the battles between those nations were either in the *Shafēlā* itself, or in the valleys between it and the Central Range. One of the

The Lowland.

most noted of these battles (if, indeed, it can be called so) was in "the vale of Elā (1 Sam. 17 : 2), which is one of the valleys, which intersect the Shafēlā; where, when David had slain the Philistines' champion, these latter were pursued down the valley, back to the Maritime Plain (1 Sam. 17 : 52).

We have said that the Shafēlā consists of a different formation from that of the highlands. While the latter, being limestone, contains a great many *natural* caves, the former, being chalk, is well adapted for *artificial* caves. The most famous of these is the cave of Adullam (1 Sam. 22 : 1, 2); which was large enough to hold not only "every one that was in distress, or in debt, or discontented," to the number of about 400 men, but for a time also David's parents, and "all his father's house," as well as himself. (This is implied in 1 Sam. 22 : 3). For the same reason, this Lowland became, in early Christian times, a refuge for persecuted Christians; and through them Christianity spread to its native inhabitants, so that this part of Palestine became predominantly Christian long before the rest of it did so.

We are now in a position to consider those passages, in which all, or most of the divisions of the Central Range which we have hitherto considered are brought together in one view. The first is Josh. 10 : 40, which enumerates the results of Joshua's first campaign, by which he conquered the southern part of Palestine,

The Central Range.

That part is distinguished as “~~the~~ hill-country” (the Central Range), “the South,” “the Lowland” and “the Slopes” (*i.e.* the eastern side of the range, which we propose to consider under the head of the “Jordan Valley”). The first three of these are mentioned again in Jud. 1 : 9. In Jer. 17 : 26 the same three are again mentioned, along with a more administrative division of the country among Jerusalem, Judah, and Benjamin. And in Jer. 32 : 44 and 33 : 13 the same twofold division of the country occurs, with the additional mention of “cities” in the hill-country, the Lowland, and the South.

§ 6. Esdraelon.

We now pass on to the great Plain which, in a sense, cuts Western Palestine in two, stretching from the sea to the Jordan. We say “in a sense” because, as a plain, it does not touch either of these boundaries. It is only by two more or less narrow gorges, one on each of two sides of triangular Carmel, that it reaches the sea; and it is only by a steeply descending valley, “the Valley of Jezreel,” that it may be said to touch the Jordan. Still, the fact remains, that the Central Range is cut in two by the Plain of Esdraelon; which has thus always afforded an easy passage—*the only easy* passage—between the sea and the Jordan. The name “Esdraelon” is clearly a late Greek corruption of “Jezreel,” though, as we have seen, “the Valley of Jezreel” does not in the Bible (Judges 6 : 33 ; Hos. 1 : 5)

Esdraelon.

mean the Plain now in question, but the narrow valley leading thence to the Jordan; but no doubt it was afterwards applied to the Plain, because Jezreel is such a conspicuous object on a rising-ground to the S. E. of it and affords such a good view of the whole Plain. The only name which the Plain itself seems to have in the Bible is "the Valley of Megiddo (2 Chron. 35: 22; Zech. 12: 11); and in Roman times this name seems to have revived; partly because Megiddo was as conspicuous an object to the west, as Jezreel was to the east, of the Plain; but chiefly because the Romans chose it for a military post, so that its modern name is Lejjūn, a corruption of "Legion."

To the double fact of the level character of the Plain of Esdraelon (so suitable for armies and battles), and of its being the only easy passage through Palestine, is due the further fact that it has been, down through the ages, the scene of momentous battles. Four of these stand out conspicuously in Bible History,

1. The battle narrated in Jud. 4, and poetically in Jud. 5, by which Barak, who hailed from Kedesh-naph-tali to the north, routed the hosts of the Canaanites, who had over-run the Plain with their chariots, and thus not only subdued Issachar to whom it belonged, but inserted an effectual wedge between the tribes to the north and those to the south. Barak musters his volunteer army on Mt. Tabor, a high and isolated hill at the northern edge of the Plain, and at the head of

The Central Range.

ten thousand men rushes down its very steep side upon the Canaanite army of chariots (Jud. 4 : 14 ; 5 : 15). Simultaneously (as it appears) a great storm broke ("the stars in their courses fought," 5 : 20), and reduced the ground of the plain to a swamp, in which the chariots could hardly move, and the horses stamped and pranced, but could make but little progress (5 : 22); so that the enemy host was unable to resist the impetuosity of the attack, and only less impeded in its flight. Meanwhile, the rain raised to a mighty torrent the stream Kishon, which extends through the whole length of the Plain, and through most of the year has ceased to flow. Overflowing its high banks, the torrent spreads over the Plain, and sweeps the Canaanites to destruction (5 : 21), down the narrow gorge between Carmel and the Galilean hills, past Harosheth where they had, a few hours before, mustered under Sisera's leadership, into the sea.

2. The battle narrated in Jud. 7, by which Gideon routed the Midianite Arabs who had come from across the Jordan ("children of the East," Jud. 6 : 3), and every year, for seven years, had unresisted reaped all the fruits of Israelite labour on the fertile Plain, and beyond (as far as Gaza, 6 : 4). On this occasion the main body of marauders was pitched "by the hill Moreh," which is a low range skirting the Valley of Jezreel to the north of it, (7 : 1.) Gideon's "contemptible little army" of 300 men occupied the western end of the

Esdraelon.

parallel but higher range of Gilboa; so that they confronted each other across the head of that valley. "The well Harod" is almost certainly a spring just at that spot, the only water in all that neighbourhood not too far down in the Plain to be safe from the enemy. When that enemy was startled by Gideon's ruse at midnight, they rushed headlong down the steep Valley of Jezreel, and the Israelites after them (7 : 22).

3. The battle on Mt. Gilboa, narrated in 1 Sam. 31 and 1 Chron. 10, by which the Philistines defeated Israel, and slew Saul and his three sons. Again the head of the Valley of Jezreel was at first between the two armies; the Philistines occupied Shunem (1 Sam. 28 : 4) at the western end of the Moreh range—a name to be afterwards associated with more peaceful events, 2 Kings 4 : 8-37—and the Israelites sought the advantage of the high ground of Gilboa, though the need of water forced them also to occupy "the fountain which is in Jezreel" (1 Sam. 28 : 4 ; 29 : 1). On the night before the fatal battle, Saul, distressed with intense anxiety as to the result, and unable to obtain any direction from God, sinks to an altogether lower level, and seeks light from the spirits of the dead. To do so, he had to pass, at dead of night, with only two companions, very near the Philistine camp at Shunem, round to the northern side of Moreh, where Endor still stands with its name unchanged, several miles from Shunem. On the way there, and also when

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he returned in blank despair, he passed through the village of Nain, also on the north side of Moreh, and happily fraught with far different associations (Luke 7 : 11-16). Next day, the Gilboa range received that terrible association, which induced David in his loyalty to wish it to be ever rainless and dewless (2 Sam. 1 : 21).

The above three battles took place on the eastern side of the Plain; the fourth was on its western. Josiah, supposing that loyalty to Babylon required him to oppose Pharaoh-Necho in his march against that new power, and hearing that the Egyptian king was on his way along the Maritime Plain, intending to cross Esdraelon to the North-east, coming upon it by the pass which debouches on it at Megiddo, marched north through the then desolated hill-country of Ephraim, reached the Plain at En-gannim (now "Jenîn," where travellers from the south now reach it), intending to throw his little army in the way of the Egyptian host. But his well-meaning plan lacked God's consent; and so he was immediately defeated and slain. This untimely death of the *last* good king of Judah caused a universal mourning among his subjects (2 Chron. 35 : 25), which was remembered long afterwards, even after the Return from Captivity (Zech. 12 : 11).

In fact, the battle just referred to was considered so decisive, that it has in a sense given its name to the final conflict between good and evil, between Christ and Satan. Even the world has taken up the name

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“Armageddon,” by which in the A. V. of Rev. 16 : 16, the scene of that last, absolutely decisive, battle is described and applied it to a supposed “war that shall end war,” but of a purely earthly kind. But “Armageddon” could only mean “the city of Megiddo”; whereas “Har magedon” means “the hill of Megiddo.” No place bears this name in the Bible ; but probably “hill” was substituted for “valley” so as to bring out the absolute publicity of that last struggle, to which “the kings of the whole world will be gathered together unto the war of the great day of God, the Almighty,” (Rev. 16 : 14).

Apart from these great epoch-making events, the plain of Esdraelon has been the scene of many more private, but in their times very impressive, events. Looking down upon the Plain from the north-east corner of Carmel (of which more hereafter), one can almost imagine that one sees (1) the hurried drive of Ahab and his retinue across from the gorge down to his left, right across to Jezreel, with Elijah running on before, outracing the royal steeds (1 Kings 18 : 45, 46); (2) the ride on the humbler animal, across in the opposite direction, from Shunem to Carmel (2 Kings 4 : 22-30), of the bereaved mother in her first anguish ; (3) the impetuous drive of Jehu and his fellow-conspirators, up the steep valley of Jezreel from across the Jordan, to take the kingdom from the degenerate son of Ahab at Jezreel (2 Kings 9 : 16-26).

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§ 7. Galileè.

The northernmost portion, in Palestine, of the Central Range extends from the Plain of Esdraelon to the Gorge of the river Litāni, which is generally considered the northern boundary of Palestine proper, *i.e.* roughly from about lat. $32^{\circ} 25'$ to about $33^{\circ} 35'$. Roughly speaking, again, this portion of Palestine may be called Galilee; and as the Central Range here occupies a larger part of the whole width of the country than it does further south, it will be well to dwell here a little on this name.

The word "Gālīl" (which is the Hebrew word translated "Galilee") means originally a "round thing;" translated "ring" or "cylinder" in Song 5:14, and "folding" in 1 Kings 6:34. Hence it came to be applied to a "circuit," or what we rather call a "region," *i.e.* a well-defined area of land. In Ezek. 47:8 it (in its feminine form) is applied to the region between Jerusalem and the Jordan Valley; in Josh. 22:10,11 it refers to some part of the Jordan Valley itself; in Josh. 13:2; Joel 3:4 to certain parts of Philistia on the Maritime Plain. But of all these "Gālīls," the only one of which the name has survived is "Gālīl of the Gentiles." This name was probably first applied to the northernmost border of Palestine, where other nations were continually, and more than in other parts of the country, pressing against the Hebrews, and forming a large proportion of the population. This name, indeed,

Galilee.

occurs only in Is. 9 : 1 ; from which text it also appears that by Isaiah's time the name extended as far south as the Lake, which must be meant by "the sea," and to the end of time will be known as "the Lake," or "Sea, of Galilee." The other passages in which "Gālīl" occurs in the sense of the northernmost part of Palestine are Josh. 20 : 7 ; 21 : 32 ; 1 Chron. 6 : 76, in all which Kedesh of Naphtali is said to be in it: 1 Kings 9 : 11, where the 20 cities which Solomon gave to Hiram, and which the latter did not like, are said to have been in Galilee: and 2 Kings 15 : 29, where Galilee appears to be identified with "the land of Naphtali," and mentioned as included in the first of the three great "Captivities" of Israel. This part of Palestine remained practically hereafter bereft of Israelite inhabitants till the latter part of the second century B.C., when a Jewish king conquered it, encouraged Jews to settle in it again, and enforced the keeping of the Law on its inhabitants. We do not know at what time the addition "of the Gentiles" was dropped ; but it is significant that in every one of the places just mentioned "Gālīl" occurs (in the original) with the article prefixed, as if to mark it out from all other regions as "the region."

This part of Palestine is naturally divided into two parts, commonly called Upper and Lower Galilee. The latter, the smaller part extends from the Plain of Esdraelon to a line roughly drawn between 'Akkā (Acre) to a point on the Jordan a little north of the Lake of

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Galilee. This part consists of a series of parallel ranges, which nowhere exceed 1,850 ft. in height. Upper Galilee, which extends from the above-mentioned line to the Gorge of Litāni, consists of a number of plateaus surrounded by hills rising from 2,000 to 4,000 ft. high. These two parts may be regarded as steps leading up to Lebanon; and so they appear to the eye, as seen from the Samaritan hills. It is this close physical connexion with Lebanon that makes Galilee by far the greenest, most wooded, best cultivated, and in old times most populated, part of Palestine. This helps to explain the multitude of villages and towns referred to in the Gospels, in which our Lord preached, and sent His Apostles to preach. In fact, in spite of the hilly character of most of Galilee, no hill acts as a barrier, or interrupts the roads between the east and the west which have always crossed it.

§ 8. Lebanon.

The Lebanon Range is not, and never has been, a part of Palestine; yet partly because it is geologically continuous with the Central Range of Palestine—one long stretch of limestone—but chiefly because it is so much mentioned in the Bible, it must not be entirely passed over in this book. The following are all the places where Lebanon is mentioned (except duplicates in Chronicles and Isaiah), arranged under different headings.

1. Those in which Lebanon is *included in the*

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Promised Land. In Deut. 1 : 7 it appears as one of the divisions of the land of which the Israelites were urged to go and take possession. In Deut. 11 : 24 and Josh. 1 : 4 it, along with the Euphrates and the wilderness to the east of Palestine, is mentioned as one of the boundaries of that land. In Josh. 11 : 17 "the valley of Lebanon" appears as "under Mount Hermon," and as containing the city Baal-gad, which was the northernmost boundary of the land conquered by Joshua. What precisely is meant by "the valley of Lebanon" we cannot say; but that it was "under Mount Hermon" proves that the name "Lebanon" was then also applied to the parallel range, which we call "Antilibanus." The same conclusion must be drawn from Josh. 13 : 5, where "all Lebanon" is mentioned, with other regions, as not thoroughly subdued by Joshua. Lastly, Zech. 10 : 10 speaks of "Lebanon and Gilead" as equally the land to which the Jews would be restored.

2. Those in which *various things are predicated of Lebanon*. In Ps. 29 : 6 its height and firmness are alluded to. God "makes Lebanon and Sirion" (*i.e.* Hermon) "to skip like a young wild-ox." So in Jer. 22 : 20, "Go up to Lebanon, and cry," for thence the voice might be supposed to carry farther than from lower places. In 2 Kings 19 : 23 this height is alluded to as enhancing the daring of the Assyrian king, in his boast that he would "with the multitude of his chariots come up to the height of the mountains, the innermost

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parts of Lebanon." And Hab. 2 : 17 seems to imply, that this threat was fulfilled, if not by the Assyrians, then by the Babylonians, for the prophet speaks of "the violence done to Lebanon." In Joshua 9 : 1 and 13 : 6 "Lebanon" can mean only the Western Range, which we call by that name ; for the former verse speaks of "the shore of the great sea in front of Lebanon," and the latter speaks of the Zidonians as inhabiting the country "from Lebanon to Misrafoth-maim," and we know that Zidon was on the coast. Judges 3 : 3 tells us that Lebanon was inhabited by the tribe called "Hivites." Lastly, Song 4 : 15 refers to the copious "flowing streams" which descended from Lebanon : and Jer. 18 : 14 shows that these streams (1) came, at least in part, from the snow which covers Lebanon in winter ; and (2) were *perennial*.

3. The *Cedars of Lebanon* were the most famous thing about it ; and more than half the passages in the Bible, in which Lebanon is referred to, either expressly mention its cedars, or allude to them. Their *great size and height* are referred or alluded to in Jud. 9 : 15 ; 1 Kings 4 : 33 ; 2 Kings 14 : 9 (thrice) ; Ps. 29 : 5 ; Is. 2 : 13 ; 10 : 34 ; 14 : 8 ; Ezek. 17 : 3 ; 31 : 3, 16. Their *wide-spreading* character is referred to in Ps. 92 : 12 (in contrast to the palm) ; and that of their roots in Hos. 14 : 5 (where, as in other places also, "Lebanon" stands for its cedars). Their *abundance*, and closeness together, are alluded to in Is. 40 : 16 ; Jer. 22 : 6, 23 ; Ezek. 31 : 15. The fact that their

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boughs *shake with the wind* is alluded to in Ps. 72 : 16. The fact that they are *natural*, i.e. God's planting and not man's, is referred to in Ps. 104 : 16 ; and in Is. 29 : 17 they are contrasted with "a fruitful field" of man's cultivation. In Song 3 : 9, and Ezek. 27 : 5 their *wood* is mentioned ; in the former verse as the material of Solomon's palanquin, and in the latter as employed by the Tyrians to make masts of. The greatest honour ever put on them was their employment in the construction of Solomon's Temple (1 Kings 5 : 6, 8-10, 14-16) ; and Ezra 3 : 7 shows that the second temple was made of the same. Apparently all the pillars of "the house of the forest of Lebanon," built by Solomon after the Temple consisted of cedar trees ; and this was the reason for that magnificent palace receiving that name (1 Kings 7 : 2-7) ; and apparently it is the same that is referred (or alluded) to in Zech. 11 : 1 under the simple name "Lebanon." Lastly, it must be the cedars of Lebanon that are alluded to in Is. 33 : 9, as "ashamed and withering away" as the result of Sennacherib's wanton invasion.

4. Lebanon was celebrated for its *beauty* and its *fragrance*. The fragrance, which is mentioned in Song 4 : 11 and Hosea 14 : 6, 7, arises partly from the cedars, and partly from the multitude of aromatic plants which grow on it. Is. 35 : 2 and 60 : 13 speak of "the glory of Lebanon." This may refer either to the mountain itself, or to the cedars and other vegetation

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on it. The latter is specially mentioned in Nah. 1 : 4 ; the former is probably referred to in Song 5 : 15 (notice the word “aspect,”) and certainly in Song 7 : 4 (though “the tower of Libanon” is unknown), and in Song 4 : 8, where the Bridegroom urges the Bride to come with him away even from Libanon with all its loveliness.

Chapter II.

The Maritime Plain.

§ 1. General.

This extends from “the river of Egypt” (of which more below) on the south to the river Litāni, which is the northern boundary of Palestine. It is broken into two unequal parts by the headland of Carmel, but manages (so to speak) to get behind it in the form of three low passes which connect it with the Plain of Esdraelon. North of Carmel it is broken again by the slight promontory on which ‘Akkā stands, and almost broken by the promontory called ‘Rās el Nātūra’; but with these exceptions it extends through all the length of Palestine, between the Central Range and the sea. Its width differs very much in different parts; but on the whole, it is widest at its southern end, and gradually narrows as it extends northward. It may be divided into four parts: the southernmost about forty miles long, extending from “the river of Egypt” to the mouth of “Nahr er Rubin”; this was the land of the Philistines through the greater part of Old Testament history; the next, about 44 miles long, from Nahr er Rubin to the so-called “Crocodile River”; this part was called “Sharon”; the third, about 20 miles long, from the Crocodile River to Carmel; and the northernmost, from Carmel to the Litāni, about 50 miles long, but very narrow. The Maritime Plain is not mentioned as such, as a whole, in the Bible; but its several parts are mentioned, and to these we will now turn our attention.

The Maritime Plain.

§ 2. Philistia.

The origin of the Philistines is obscure. Amos 7 : 7 says : "have I not brought up . . . the Philistines from Caphtor?" ; and in Gen. 10 : 13, 14 we are told that "Mizraim begat . . . Caphtorim;" which can only mean that the Caphtors were one of the tribes of Egypt. Hence it would appear that the Philistines came from some part of Egypt. Again, Deut. 2 : 23 tells us that "the Caphtors, who came forth out of Caphtor, destroyed" "the Avvīm, who dwelt in open villages as far as Gaza," which was the southernmost of the five cities of the Philistines. This, too, looks as if they came from the south. To the same conclusion we are led by the fact that, with the exception of Ashkelon, none of their cities were on the coast, but inland, on or near the high roads which pass north and south through their territory. At the same time, the Philistines are in Zeph. 2 : 4, 5 and Ezek. 25 : 16 identified with the "Cherethites," and this name is generally associated with *Crete*. Hence it is possible either that they had migrated to Crete before they occupied part of Palestine, or else that after that occupation they were joined by another tribe (kindred or not), which gained so much influence among them that eventually the two names came to be considered synonymous.

It is remarkable that a tribe which entered Palestine comparatively late, and disappeared from it before

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our era, has given its name to the whole country ; for there is no doubt that " Palestine " is the Greek, and through it the general European, form of the name " Philisht," which is the Hebrew term for the territory which we are considering. In fact, the Authorized Version has, in Is. 14 : 29, 31, rendered this Hebrew word by " Palestina " ; which is strange, for King James' translators cannot have thought that the whole country was meant in that passage. But when we remember that the Philistine cities, Gaza and Ashkelon, had constant commercial dealings with the Greeks, or that (*e.gr.*) Herodotus mentions them as well-known to his readers, and that the Israelite and other inhabitants of the Central Range had little or nothing to do with the Greeks or any other nation overseas, so that the interior of the country was, before Alexander the Great, almost unknown to the latter, we can easily understand their extending the name of the strip of land, which they knew, to the whole hinterland. (In the same way " India," " Hindu," and similar names which came to be extended over the whole country south of Himālay, all arose, in the mouths of the peoples to the west, from the name (Sindhu) of the mighty river which bounds that country on the west ; and the fact that all these names either drop the initial s, or turn it into h, proves that this extension was the work, not of natives, nor of foreigners).

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The first mention of the Philistines in the Bible is in Gen. 21 : 34; but that does not prove that they were in the land, there called "the land of the Philistines *at the time* when "Abraham sojourned" there "many days." Rather, from the fact that the man called "Abimelech king of the Philistines" in Gen. 26 : 2, 8 was either identical with him who is in Gen. 20 : 2 called "Abimelech king of Gerar," or belonging to the same dynasty—for that country is in both chapters equally called "Gerar," and "the herdmen of Gerar" (26 : 20) are obviously the same as "the Philistines" in 26 : 15, 18—we may conclude that it was in the intervening time, between the manhood of Abraham and that of Isaac, that the Philistines had, if not appeared in the country at all, yet at least arrived in sufficient numbers for the government to have passed into their hands. But by the time of the Exodus they must have become a strong and warlike people, for the reason given in Ex. 13 : 17, for God's not taking the Israelites, on delivering them from bondage in Egypt, by the natural, direct, and easy way, round by the S. E. corner of the Mediterranean, into the Promised Land is "Lest the people repent when they see war, and return to Egypt." In Ex. 15 : 14 Philistia is mentioned among the countries, the inhabitants of which would tremble when they heard of the passage of the Red Sea, and the destruction of Pharaoh's army in it; which, again, implies that they were then no feeble folk.

Philistia.

By the time of the conquest of Palestine by the Israelites, the Philistines were governed by a sort of Committee of five, who were "lords" of the five chief cities of their country. Hence in Josh. 13 : 2, 3, with "all the regions of the Philistines" are mentioned "the five lords of the Philistines," as remaining to be subdued by the conquerors; and Jud. 3 : 3, the latter phrase is again used, among those whom God purposely left unsubdued. This form of government is many times alluded to in 1 Sam. 5 and 6. The first actual conflict between Israel and the Philistines is mentioned in Jud. 3 : 31. But by the time of Samson they had begun those raids into the interior, which continued with increasing intensity in the days of Samuel, Saul, and David. It was the last named who seems first to have turned the tide, and made Israel superior to them. Yet 2 Kings 18 : 8; Ps. 83 : 7; Is. 9 : 10; 11 : 14; Ezek. 25 : 15 show that hostilities continued for centuries afterwards between the two nations; and Zech. 9 : 6 proves that even after the Babylonish captivity the Philistines had some reason for "pride." But gradually their strength seems to have ebbed away; they could resist Israel, but not the empires of Egypt (Jer. 47) or Assyria (Amos 1 : 8; Zeph. 2 : 5).

It is not clear what induced the Philistines to make these raids into the interior of the country, which was on the whole so much less fertile than their own territory, and at one time, in the reign of Saul (1 Sam. 13),

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to treat the Israelites like a conquered people (compare also Jud. 15 : 11, "knowest thou not that the Philistines are rulers over us?"). But, seeing that they had established themselves on the great line of commerce between Africa and Asia—which the Maritime Plain, south of Carmel, is—it may well be that a strong commercial, as well as military, instinct sprang up in them, and they wished to keep that profitable commerce in their own hands, and to keep Israel too weak to snatch it out of those hands. This may perhaps account for their establishing a garrison at Michmash (1 Sam. 13 : 16), which is on a passage across the Central Range; and even more for their going so far afield as the east of the Plain of Esdraelon, where they defeated Saul and killed him.

Two things, which are told us about their religion, seem to connect themselves with two physical features of their country. One is their worship of Dagon, the god of fishes or of fishermen, whose lower part was in the shape of a fish; with which their long line of sea-coast admirably accords. The other is "Ba'al-zabūb," the god of "Ekron" (2 Kings 1 : 2); for "Zabūb" means a fly; and flies invest the whole Maritime Plain, so that one can well understand a heathen people putting them under the control of a "lord of flies," and themselves under his protection against them.

1 Sam. 6 : 18 shows that Philistia contained, as one could suppose from its fertility, a great number of

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“fenced cities and country villages,” besides the five in which their “lords” resided. These five are often mentioned together in the Bible, but also they, or some of them, are often mentioned separately. Gaza is mentioned in Gen. 10 : 19 as the (southern) “border of the Canaanites,” and in Josh. 10 : 41 as the limit of Joshua’s conquests westward. Josh. 11 : 22 tells us that in Gaza, Gath, and Ashdod some of the ‘Anāgs (giants) remained (and probably “Goliath of Gath” was one of them, not a real Philistine by descent). In Josh. 15 : 46, 47 Gaza, Ashdod, and Ekron are reckoned to Judah ; and in Jud. 1 : 18 it is said that Judah actually captured Gaza, Ashkelon, and Ekron, though he cannot have held any of them long. Samson’s connection with Gaza is too well known to dwell upon. Jer. 47 joins Gaza and Ashkelon together as temporarily devastated by Pharaoh. In Amos 1 : 6-8 all the five cities, except Gath, are threatened with destruction ; and specially the Gazites, on account of their malicious conduct towards the Jews, in concert with the Edomites, in delivering up their fugitives into the hands of the Babylonians. In Zeph. 2 : 4 and Zech. 9 : 5 the same four cities are mentioned as objects of Jehovah’s wrath. The last we hear of any of them in the Bible is in Acts 8 ; where Philip is in ver. 26 ordered to “go towards the south unto the way that goeth down from Jerusalem to Gaza, the same is desert” ; and in ver. 40 he “was found at Ashdod” (called by the Greeks “Azotus”

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after baptizing the eunuch. It is doubtful whether, in the former text, "desert" should be applied to "the way," or to "Gaza." The great difficulty of thus designating any portion of the country between Jerusalem and Gaza has led many to suppose that Gaza is meant; for it is known that, at some time and for some interval, there was a "new Gaza" on the shore (about 3 miles distant), and the old Gaza—which stood where it does now—was deserted.

Ashkelon was the only city, of the five, situated on the shore, and the only one which still shows, in its ruins, the glory of its former architecture. It is celebrated in ancient history as the city which had stood the longest siege of any, *viz.* 29 years. It is not, however, much mentioned in the Bible except in conjunction with the others. But in any case Zech. 9 : 5, "Ashkelon shall not be inhabited," has for centuries been literally true. As for Ashdod, Is. 20 : 1 shows that it was once a fortified city (see also Amos 3 : 9); and the way that it is mentioned in Neh. 13 : 23, 24 shows that after the Captivity it was a place of considerable importance; for it, though only a town, is put along with countries like Ammon and Moab as having drawn many Jews aside through its women; indeed, ver. 24 represents this evil as emanating specially from Ashdod. Yet the prophecy in Amos 1 : 8, "I will cut off the inhabitant from Ashdod" is fulfilled in its present state; for it is only a village.

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Ekron, still further north or rather north-east, is nearer to the country occupied by the Israelites than the towns above mentioned; and therefore it was from there that the Ark was returned to them (1 Samuel 5 : 10, 11). Ekron is distinguished among the five Philistine cities on account of the oracle of "Ba'al-zabūb," *i.e.* "Lord of Flies," probably so-called from the belief that he could control the flies, which are a great plague along the Maritime Plain. Anyhow, 2 Kings 1 : 2 shows that he was regarded as a sort of Aesculapius. The chief interest of this to *us* lies in the fact that, for some obscure reason, the later Jews came to regard this supposed deity as "the Ruler of demons" (Mat. 12 : 24). The last of the five cities is Gath, once so famous as the home of giants, 1 Sam. 17 : 4; 2 Sam. 21 : 19-22, and as the place where David took refuge from Saul (1 Sam. 27 : 2-4), and 600 of whose inhabitants, under the leadership of Ittai (2 Sam. 15 : 18-22; 18 : 2) proved themselves among his most loyal subjects, and as giving its name to (probably) either a melody or a musical instrument, apparently learnt by David when in exile there (Ps. 8 : 81; 84 titles). But Gath has perished with its race of giants. By the time of Amos (6 : 2) it had become one of the cities whose day was over and gone; and though several sites have been proposed for it, there is nothing approaching certainty about any of them.

The southern boundary of Philistia, and therefore

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of the whole Maritime Plain, and hence part of the southern boundary of Palestine, is the ravine, dry except in winter, when it contains a roaring torrent, and called consistently in the Revised Version "the brook of Egypt," but in the Authorized "the river of Egypt," except in Is. 27 : 12, where it is called "the stream of Egypt." The other places are Num. 34 : 4; Josh. 15 : 4, 47; 1 Kings 8 : 65; 2 Kings 24 : 7; 2 Chron. 7 : 8. "Shihor of Egypt" (A. V. of 1 Chron. 13 : 5) is probably the eastern arm of the Nile, judging from the other places where "Shihor" is mentioned; and if so, R. V. is wrong in inserting "the brook" in italics. This seems to show that *sometimes* Palestine was regarded as extending as far south-west as the easternmost mouth of the Nile; and with this idea agrees Gen. 15 : 18, where the Hebrew word for "river" is the same as is everywhere else used only of great rivers, not of "brooks." See, however, the discussion on this passage in Part III.

§ 3. Sharon.

This part of the Maritime Plain, to the north of Philistia, extends for 44 miles from a line, drawn from the mouth of the "Nahr Rubin" (not mentioned in the Bible) eastwards to a little south of Ramleh, to the river known as the "Crocodile" river, also not mentioned in the Bible; and its width varies from 12 miles to 8, lessening as it goes northwards. The northern

Sharon.

portion of it was, not many centuries ago, one thick oak-forest; and the southern portion was noted in Bible times for its rich pastures, and the abundance of its wild flowers in the spring. The former feature is referred to in 1 Chron. 27 : 29 ; Is. 65 : 10 ; and alluded to in Is. 33 : 9, where a result of Sennacherib's invasion is poetically said to be the reduction of Sharon to a desert. The latter is probably intended in Is. 35 : 2 by "the excellency of . . . Sharon"; and certainly appears in the well-known phrase "rose of Sharon" (Song 2 : 1), where, however, the flower meant is almost certainly the autumn crocus. Sharon is mentioned only once in the New Testament, *viz.* Acts 9 : 35, where it is said that the result of the miracle of healing performed by St. Peter in Lydda—a town in the S. E. of Sharon, called Lod in the O. T., *viz.* in 1 Chron. 8 : 12 ; Ezra 2 : 33 ; Neh. 7 : 37 ; 11 : 35—was that Christianity spread not only in that town, but more or less in the whole Plain of Sharon. The only other important towns in Sharon—other than those on the coast, see below—mentioned in the Bible are (1) Ono, mentioned in conjunction with Lod in the above four places, and also in Neh. 6 : 2, where Sanballat treacherously urges Nehemiah to meet him "in one of the villages in the plain of Ono." (2) Antipatris, to the north of Lod and Ono, mentioned in Acts 23 : 31 as the place where St. Paul could safely be left by the greater part of his escort because it was outside the Central Range where

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Jewish influence was strong, and the horsemen could be trusted to carry him swiftly over the Plain of Sharon, where Gentile influence predominated, to their destination, Cæsarea. But besides these towns, and apparently near Lod and Ono, was "Gē-naharāshīm," "the Valley of craftsmen," mentioned in 1 Chron. 4 : 14 and Neh. 11 : 35, and about which nothing more is known.

§ 4. The Narrow Plain between Carmel and the Sea.

This portion of the Maritime Plain extends 20 miles from the Crocodile River, ever narrowing as it goes northwards, to the headland which forms one of the angles of the triangular mountain called Carmel. Itself contains no place worthy of mention here; but we are interested in the three passes between it and the Plain of Esdraelon. Of these, the westernmost separates Carmel from the Central Range, passing under the highest point of the former—the place where Elijah prayed for rain, 1 Kings 18 : 42—close to "Jokneam of Carmel," Josh. 12 : 22, and reaching Esdraelon at its north-western end. The middle one strikes out due N. E., and reaches Esdraelon by Megiddo. The third goes almost eastwards; widens out into "the Plain of Dothan," where Joseph's brethren first cast him into a dry pit, and then sold him into Egypt (Gen. 37 17-28), and enters Esdraelon at Engannim (lit. "Garden-spring," now "Janīn"), at the

The Northern Plain.

southern angle of that Plain. All these three passes were continually used, in ancient and more modern times, both for kings with their armies, and for merchants; the first as the shortest route between Egypt and "the Phœnician cities," the second as that between the same and places in the centre of Esdraelon; the third used most of all, as that between Egypt and Damascus, and the great Eastern Empires. All three converge on that part of the Maritime Plain which we have last considered, and which was *the passage* between Asia and Africa.

§ 5. The Northern Part of the Plain.

This begins from the promontory of Carmel, soon passes over the mouth of the Kishon, becomes narrower and narrower, and ends with the northern boundary of Palestine, the River Litāni. The whole interest of this part, from the Biblical point of view, lies in the coast, of which we shall presently speak; only remarking, however, that the narrowness of the plain here between the Sea and the Mountains is the cause of the dependence of the Phœnicians either on their overseas traffic or, when that failed, on Palestine proper; hence the remark in Acts 12 : 20, that "their country was fed from the King's country," *i.e.* Palestine, which was then under Herod Agrippa.

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§ 6. The Coast.

The whole eastern coast of the Mediterranean is singularly destitute of natural harbours; and this is more absolutely true of the coast of Palestine than of that farther north; and, in the coast of Palestine, more absolutely true of the part north of the Carmel promontory than of the part south of it. True, the English version of Gen. 49:13 and Jud. 5:17 speaks of a "haven"; but the Hebrew word there ("hūph," which may be the basis of the modern name "Hāifa") means only "shore" or "beach." The former of these places says that "Zebulun shall dwell at the sea-shore"; and adds that "he shall be for a shore of ships," *i.e.* a shore to which ships come; but, as the ships of those days were so small, and could easily be beached, this only proves that the coast there was not specially unfavorable to this process. In the latter place, Deborah complains that (1) Asher—whose territory lay along the coast north of Carmel—"sat still on the sea-shore, and abode by his creeks," the latter word referring probably to the mouths of the rivers which there fall into the sea; (2) "Dan remained in ships"; which shows that at that time the Danites had actually penetrated to the coast, though they were unable to continue there long. But this says nothing about a harbour in their part of the coast. There may possibly have been, in ancient times, a small harbour at Joppa;

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for there is now a depression to the north of the town, into which the water of the sea *may* have come in old days; but this cannot be safely inferred from 2 Chron. 2 : 16. And, lastly, there does not seem any reason for the rendering "haven" in Ps. 107 : 30, where the Hebrew word so translated occurs nowhere else, and probably means "city"; and even if it did mean "haven," that would prove nothing about the coast of Palestine; for by the time that that psalm was written (after the return from Captivity), the Israelites knew of many real ports. And with this barely possible exception, the Hebrew language contains no word for a harbour, or port.

It is entirely in accordance with the inhospitable nature of the Coast that the Israelites, with the slight exceptions mentioned above, left it, and with it the Maritime Plain, severely alone. The only Israelite, of whom we know that he went for a voyage from any place south of Tyre, was the disobedient prophet Jonah; and all the other people in the ship with him were heathens, who professed various polytheistic religions (Jon. 1 : 5). And though Solomon had a navy (1 Kings 10 : 22), its base was nowhere on the coast of Palestine, not even at Tyre, but at Ezion-geber, at the head of the gulf of 'Āqaba; and even there he had to rely on the nautical skill of Tyrian seamen, and a Tyrian navy which voyaged along with his own (1 Kings 10 : 22; 2 Chron. 8 : 17, 18); and Jehoshaphat followed his

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example (2 Chron. 20 : 36). Indeed, the inhabitants of the whole Maritime Plain were for the most part non-Israelite ; Philistines in the south, and Phœnicians in the north. The Israelites were not a maritime people ; They had no love for the sea. They thought of it partly as a vast waste, though peopled by many kinds of creatures, and traversed by ships (Ps. 104 : 25, 26 ; Is. 11 : 9 ; Heb. 2 : 14) ; and partly as the scene of wild storms (Ps. 48 : 7 ; 107 : 23-30 ; Is. 17 : 12, 13 ; Rev. 17 : 15). Even to St. John, when far away from Palestine, the prospect of the sea coming to an end was most alluring (Rev. 21 : 1).

To come to more particulars, and trace what is mentioned in the Bible of the few places situated on the coast. We have mentioned that Ashkelon was on the coast ; but with that exception, there does not seem, in old times, to have been any habitation there, south of Joppa. And no wonder ; for the west wind is continually hurling the sand upon the shore, and thus erecting a barrier for itself of sand, which is continually widening, and making the sea continually recede. Hence the only place on the coast which is in any degree free from this nuisance is Haifa, which is sheltered from the south-west by the promontory of Carmel and, while strangely overlooked till quite lately, is *now* at last being treated as *the* future port of Palestine.

The place called Joppa by the Greeks, and there-

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fore in the New Testament, is called in Hebrew "Yapho," which means "beautiful." It certainly looks beautiful from the sea, its white houses glistening from the ridge on which it is built; and this proves that the name was given first not by Israelites, but by Gentile mariners whose language was akin to Hebrew. To modern ships it is the very opposite of a harbour; for the row, only here and there interrupted, of very jagged rocks which extend for two miles parallel to the shore there, and with only a narrow space between it and the shore, makes embarking and landing difficult at all times, and impossible in rough weather. But to the small ships of ancient times this narrow space, where the water is always smooth, must have been a veritable harbour when once the vessel had come into it. However, from the Biblical point of view the main interest of Joppa is of a quite different kind. St. Peter had, in the course of his pastoral tours, come to Lydda, and there healed Aeneas. There were already Christians at Joppa, about 10 miles off; and when Tabitha, who was one of them, died, her friends sent for St. Peter, who restored her to life. This had the effect of greatly increasing the local Church; which induced St. Peter to remain there, so as to shepherd the converts. He put up "with one Simon a tanner"; and there is still a row of tanners' houses by the seaside, in the northern part of the town. It was on the roof of that house, at noon, with the "Great Sea" full before him, that St.

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Peter received that vision which changed completely, and for ever, the outlook of the Church, and forms the foundation of all missionary work (Acts 9 : 36—10 : 23).

The next place on the coast, mentioned in the Bible, is Cæsarea; built by Herod the Great for his own glory, and in flattering subservience to the Roman power on which he depended for his own throne. Hence the name “Cæsarea,” in honour of his patron, Cæsar Augustus; hence the position, on the sea-coast, a gate by which the Romans could at any time enter Palestine; hence, though many Jews inhabited it, the buildings and the whole atmosphere were heathen. There was no natural harbour here; with enormous cost was an artificial harbour made; and as long as the Roman power lasted, Cæsarea was the political capital of Palestine; but as soon the country fell into the hands of Arabs, and then of other Asiatics, there was no use for it, and nothing remains but gigantic ruins. If it be asked, why Herod built it so far north, *i.e.* so far from Jerusalem, the answer probably is, that that was his object, to get to a distance from his fanatical subjects in Judæa, and nearer to the far more amenable Samaritans and Galilæans. Cæsarea is first mentioned (in the Bible) in Acts 8 : 40; see below; and then in the whole of Acts 10; then in Acts 12 : 19, as the head-quarters of Agrippa, the king to whom for a brief period the Roman Government conceded again the rule of Palestine; and where “an angel of the Lord smote him, because he gave not

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God the glory" (ver. 23). The next mention is in Acts 21 : 8, as the place where St. Paul and his company finally landed in his last journey to Jerusalem ; where " Philip the evangelist, one of the seven," seems to have resided ever since he went there, as recorded in Acts 8 : 40 ; where St. Paul uttered the noble speech which we have in Acts 21 : 13 ; and whence he was accompanied to Jerusalem by Mnason, "an early disciple," who had a house in Jerusalem where he entertained the Apostle (ver. 16). Acts 23 : 23-33 brings St. Paul back to Cæsarea, a prisoner of the Roman Government, but in order to save him from his own countrymen who had sworn to kill him. But there he continued for more than two years (Acts 24 : 27) through the indecision and avarice of two successive Roman governors, while (in all probability) St. Luke, who had accompanied him (see the "we" and "us" in Acts 21 : 1-18) was touring Palestine to get first-hand information of the events which he has recorded in his Gospel, and in the earlier chapters of the Acts. At last St. Paul is sent to Rome (Acts 27 : 2), and with such a good character, owing to his consistent Christian life during that long time, that the centurion to whose charge he is committed treats him with a consideration which must have been most unusual, if not unique, in the case of prisoners. After this we have no more of Cæsarea in the Bible.

The next place on the coast is *Dor* ; which the Bible

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mentions in two connexions, viz. (1) as one of the towns of Manasseh, Josh. 17 : 11 ; Judges 1 : 27 ; 1 Chron. 7 : 29 ; (2) as giving its name to some low hills ; *i.e.* low in comparison with Carmel, under whose shadow they are, yet high in comparison with the Maritime Plain from which they rise, and hence they are called by a Hebrew word signifying "height." In Josh. 12 : 23 ; 1 Kings 4 : 11 these low hills are expressed together by that word in the singular number ; but in Josh. 11 : 2 in the plural.

Dor is, as we have just said, under the shadow of Carmel, which only a few miles further north juts out into the sea ; and immediately north of that promontory stands Haifa, whose advantageous position seems to have only now dawned on the authorities of the land. Haifa stands at the southern end of the " Bay of Acre," a slight bend inwards of the coast, about 10 miles long, with beautiful sand, which is interrupted, soon after leaving Haifa, by the mouth of the Kishon, and shortly before reaching the other end by that of the river Belus, which is not mentioned in the Bible. On a rising-ground at the northern end of the Bay there has been from remote times a city, called in the O. T. 'Akko (Jud. 1 : 31). After the death of Alexander and the possession of Syria by Ptolemy Philadelphus of Egypt, it received the name Ptolemais, which it retained until the Arab conquest ; and hence it is so called in Acts 21 : 7, where we read that there

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were Christians there, ~~with~~ whom St. Paul stayed for one day, on his way to Jerusalem. Afterwards it resumed its old name 'Akko, only slightly changed to 'Akkā, which name it still bears. (The corruption of this, *viz.* 'Acre, was made by the Crusaders, and survives in the name by which the *Bay* is known to Europeans.)

Lastly, *Tyre* must be mentioned here because, though politically always independent of Israel, it was situated within the northern boundary of Palestine, *viz.* the river Litāni. Its name in Hebrew, *viz.* Tsūr, means "rock"; and this name must first have been applied to the island, the only island off the whole Syrian coast, with its two natural harbours, one looking N. E., and the other S. E. There was also a city on the opposite coast, half a mile from the island, and bearing the same name; and this was strongly fortified, even in Joshua's time; see Josh. 19 : 29, where the border of Asher is said to have "turned to" it. Its antiquity is vouched for by Isaiah 23 : 7; yet Zidon was still older (called "great Zidon" in Josh. 11 : 8; 19 : 28), and Tyre was originally a colony from it (Is. 23 : 12). In the reigns of David and Solomon, Tyre—or perhaps we should rather say, its king—was very friendly to Israel, and powerfully assisted them in the building of the royal palaces, and specially of the Temple, at Jerusalem; indeed, the king writes as if he were a convert to the true faith (2 Chron. 2 : 11, 12). Afterwards, however, Tyre joined in a general conspiracy against Israel

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(Ps. 83 : 7); and the later prophets abound in denunciations against it; among which may be specially mentioned its "not remembering the brotherly covenant" (Am. 1 : 9), *viz.* that made with David and Solomon, but "delivering up the whole people" of the Jews to its bitter foe, Edom. Tyre suffered much from Assyria, but much more from Babylon. Ezek. 26 : 1—28 : 19 foretells its destruction, while chap. 27 is a wonderful dirge, giving us by far the fullest information that we have of the details of the merchandise which made Tyre so great. Yet Nebuchadnezzar's siege of it, though it lasted 13 years, and his capture of it, must have been far from final; for Ezek. 29 : 17-20 shows that the Babylonian army got very little for its pains. It was Alexander the Great who built a mole from the coast and marched his army over it, that really began that complete destruction which the prophets foretold, and which formed the substratum of the saying of Christ in Mat. 11 : 21, 22. Yet "the sons of Korah" in Ps. 87 : 4 could mention Tyre among the foreign cities and countries which should eventually know the God of Zion; and this prediction began to be fulfilled in the multitudes who came from Tyre to our Lord (Mark 3 : 8; Luke 6 : 17), and those whom He met when He actually entered the territory of Tyre, Mark 7 : 24; and lastly, in the small Christian Church there, referred to in Acts 21 : 3-6, and which bid the Apostle farewell in in such an affectionate manner.

CHAPTER III.

The Jordan Valley.

§ 1. Jordan above the Lake of Galilee.

Parallel to the Eastern Coast of the Mediterranean are two parallel mountain ranges, with a valley between them. In this valley there is a watershed, about lat. 34° N., north of which all its waters flow northwards, forming the river Orontes which falls into the sea near Antioch; and south of which all the waters flow southwards. This watershed is what is called in the Bible (R. V.) by the strange name "the entering in of Hamath" (Num. 13 : 21 ; 34 : 8 ; Jud. 3 : 3 ; 1 Kings 8 : 65 ; 2 Kings 14 : 25 ; 1 Chron. 13 : 5 ; 2 Chron. 7 : 8), which really means "the Pass leading to Hamath." Hamath was an important town and kingdom on the Orontes, and is mentioned in many places in the Bible; but as it was far outside Palestine, we will say no more about it here. Southward of the Pass in question springs the Leontes, now the Litāni, which flows between Lebanon and Anti-libanus, and then, instead of continuing between the parallel ranges in Palestine, bursts through the Western Range, and falls into the sea not far north of Tyre. Meanwhile, another river, as celebrated in Scripture as the Leontes is unnamed, springs up in the same valley to the east of it, from under Mount Hermon, and flows due south, in the depression which the Leontes seems intended to have filled. That river is *Jordan*.

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The actual source of Jordan is uncertain. Four are mentioned; of which only two have any strong claim to be regarded as the source; and even they are so near one another, and are so like one another in welling up, full-formed rivers, from the ground, that the question of priority and posteriority between them, *i.e.* which is the main stream and which is the affluent, is of no practical importance. Both are near enough to the scenes of two important events recorded in the Bible. Of these, one is the foundation of the city called "Dan" by the Danite colonists who found their own allotted portion too small. The whole story will be found in Jud. 18; the 30th verse of which shows the sad fact (if the reading be correct) that a distinct form of idolatry was established there by a grandson of the legislator Moses. However, the place continued in Israelite hands, and was for centuries regarded as the northern limit of Palestine. See Deut. 34:1, where Dan appears as the northern boundary of the magnificent view granted to Moses before his death. Hence also the phrase "from Dan even unto Beersheba" (Jud. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 17:11; 24:2, 15; 1 Kings 4:25; 2 Chron. 30:5—here the order of the two places is reversed, because Hezekiah had no authority over Dan as he had over Beersheba). See also Gen. 14:14, where the verse, or at least the name, must have been interpolated long after the time of Moses; Jer. 4:15 and 8:16, where the reference is to

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the fact that it was in the region of Dan that the Invader from the north would first tread on sacred ground. Also it was the same fact, of Dan being at the northern extremity of the land, that induced Jeroboam to set up one of his golden calves there (1 Kings 12:29, 30; 2 Kings 10:29; Amos 8:14). At last, however, Dan was to perish as an Israelite possession. Already in the reign of Asa, and through the unfaithful conduct of that pious king, Dan, with its neighbour towns, was torn away from Israel, and fell under a heathen power, as it had always been heathenish in practice (1 Kings 15:20). And so it continued.

When Greek influence came to predominate in the beautiful region of the sources of the Jordan, it was given up to the worship of Pan, the god (preeminently) of Nature, and a town was built called Paneas (now Bāniās, because Arabic has no P). And on the top of this form of heathenism came Cæsar-worship. Herod the Great built, in honour of Augustus, a temple of white marble in the same place. Then his son Philip, the tetrarch, built a town there, and called it Cæsarea Philippi. That was the farthest northern limit of our Lord's wanderings (Mat. 16:13; Mark 8:27). There He found, among non-Jews and in the midst of His Father's beautiful handiwork, a temporary retreat from the relentless malice of the Jews. That was the turning point, where He could safely elicit from His disciples the clear confession of His Messiahship, and

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for the first time clearly reveal to them His coming rejection and crucifixion; and it was from that point that He really commenced that journey to Jerusalem, where those scenes were to be enacted.

About 15 miles south of the source of Jordan, and a little more than half-way to the Lake of Galilee, is "the Waters of Merom," now Lake Hūleh. Its average surface is only 17 ft. higher than that of the Mediterranean; yet so striking did this elevation appear, in comparison with the rest of the course of the Jordan, that it received its name "Mērōm," *i.e.* "Height." It is mentioned only in one passage of the Bible (Joshua 11 : 1-9), but *that* a very important one. It was the scene of the second great battle of Joshua with the Canaanites, which secured to Israel the northern part of Palestine, as the great battle of Gibeon and Beth-horon (Josh. 10 : 9-43) had secured to them its southern part. And as that victory was won over a great combination of southern kings (Josh. 10 : 1-5), so was this won over a mighty federation of northern kings (Josh. 11 : 1-4).

From Lake Merom the Jordan descends, in about 12 miles, 699 feet to the Lake of Galilee. It is here that it begins to earn its name, "the Descender." Such a rift, such a "fault" (in the geological sense) occurs nowhere else on the Earth's surface. It seemed like a naturally separating gulf between the two divisions of Palestine, and the tribes which occupied them (Josh. 22 : 25). Indeed, so great was the separation

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caused by the Jordan valley, that sometimes the name "Canaan" is appropriated to the land west of it (Joshua 22: 32).

§ 2. The Lake of Galilee.

We now come to the *Lake of Galilee*, through which the Jordan flows from north to south. How different both its fame and its preciousness, to the whole Christian world, from those of "the waters of Merom!" It is between 7 and 8 miles wide at its greatest width, and about 13 miles long. In the Old Testament it is called "Sea of Chinnereth" in Num. 34: 11 and Joshua 13: 27; "Sea of Chinneroth" (this is the plural form of Chinnereth) in Joshua 12: 3. In Joshua 19: 35 "Chinnereth" appears as a fenced city, hence it is possible that "Chinnereth" in Deuteronomy 3: 17, and "Chinneroth" in Josh. 11: 2, both without "the sea of," refer not to the Lake, but to a town on it, the site of which is unknown. Even if Josh. 19: 35 stood alone, it would make it quite possible that the Lake received its name from the town, and not, as is usually supposed, from its shape ("Chinnereth" means "a harp").

Coming now to its names in the New Testament, we first remark that St. Luke is the only writer that calls it a lake. In Luke 5: 2; 8: 22, 23, 33 he calls it simply "the lake"; and in 5: 1, "the lake

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of Gennesaret" (see below). All other writers call it a "sea"; because in Hebrew the same word is used for "sea" and "lake" (as was originally the case in English; and in German "see" means *only* a lake). "Sea of Galilee" is the name which occurs most frequently, because it was enclosed in Galilee; but it is once called "Lake of Gennesaret," from the fruitful plain, so called, at its north-west corner; and twice (John 6:1; 21:1) "the Sea of Tiberias," from the town on its western side.

All writers of the first century of our era concur in describing this lake, and its shore, as a very hive of human activity. Towns and villages surrounded it so thickly together that it was difficult to say where one ended and another began. In this way its shore must have been very like what that of the Bay of Naples is now; the map gives one a succession of towns, but in fact the eye sees them merged into each other. But few of those towns, on this Lake's shore, are mentioned in the New Testament; yet the crowds which almost everywhere met our Lord, and hung upon His words, and the multitudes of boats which seem almost everywhere to have been at hand, confirm what we know from other sources of the populousness of this whole region. How great, then, the contrast which the present suggests! *Only one* town remains, Tiberias; and only very few villages.

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Something must now be said of the few towns which *are* mentioned in the N. T. Tiberias is *not* one of them ; though the “*Sea of Tiberias*” is mentioned, the town itself is not. And no wonder ; Tiberias was at that time, and long afterwards, an essentially heathenish city, founded by Herod Antipas, Tetrarch of Galilee, not long before our Lord began His ministry. But Gerasa, about half-way down the eastern side of the Lake (see Mark 5 : 1 ; Luke 8 : 26), has been with great probability identified with the ruins of *Kersa*, in that locality. There is, indeed, much uncertainty as to the reading. Not only do A. V. and R. V. differ in the Greek texts which they followed, but even in R. V. St. Matthew calls the people “*Gadarenes*,” and St. Mark and St. Luke “*Gerasenes*.” The difficulty is heightened by the fact, that whereas both Gadara and Gerasa are well-known towns of the period, both of them were much too far away from the Lake to be the “city” mentioned by St. Luke (8 : 27). Still, the spot above mentioned suits well the whole narrative of the healing of the demoniac, and the rush of the herd of swine down the “steep place” into the lake. The mountains do not, indeed, anywhere touch the water ; but at that particular place only a width of 40 ft. is left between their base and it ; and the hill-side is so nearly perpendicular that no animal could stop itself before reaching the water. On the same east side of the Lake is the place where our Lord fed the 5,000 ; but

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this, too, is a matter of uncertainty. All we can say is that it must have been somewhere in the northern half of the eastern side; but how far north, is quite uncertain. It was "a desert place"; yet there were "villages" and "country" (*i.e.* isolated farmsteads) quite near enough for the people to have gone and got food there (Mark 6 : 36 ; Luke 9 : 12).

We now pass to the north end of the Lake, where the Gospels tell us there were three important towns, the sites of which are quite uncertain, *viz*, Bethsaida, Chorazin, and Capernaum. It is remarkable that these are the three cities on which our Lord pronounced a woe (Mat. 11 : 20-24), because "most of His mighty works" had been done in them, yet their inhabitants had not repented. Many scholars believe that there were two Bethsaidas, owing to the difficulty of bringing all that is said of "Bethsaida" into the same place; and as far as the name goes, there may have been any number of them, for it means "Fishertown." Two places contend for the honour of representing Capernaum (*i.e.* village of Nahum), the place which our Lord chose as His earthly home for a considerable period of His ministry, and where, far more than in any other one place, His Galilean ministry was exercised in both word and work. The two places are Tell-Hūm and Khan Minyeh. They are both situated on that portion of the Lake shore which runs between the mouth of the Jordan, and Magdala at its farthest western extremity,

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Khan Minyeh being about half-way between these points, and Tell-Hum about half-way between Khan Minyeh and the mouth of the Jordan. Each of these places has its strong advocates for identification with Capernaum; but the most important thing for a Bible student to know is that both are on what was a very important road which skirted the Lake all along that N. W. side of it, and connected east and West; *i.e.* connected Damascus and all lands farther East with Cæsarea and all the Mediterranean lands through it, and also with Egypt and all countries farther south. It was held by a Roman garrison (Mat. 8 : 5-9). It was a customs-station (Mat 9 : 9). It was the residence of a distinguished officer of the king, *i.e.* tetrarch of Galilee (John 4 : 46). At the same time the Jewish population must have been great, for the centurion to think it worth while to build them a synagogue (Luke 7 : 5), even though personally attracted to the Jewish nation and faith. From all this we see that it was no place of retirement which our Lord made His headquarters when rejected by Nazareth, and which is called "His own city" (Mat. 9 : 1). Rather, there was perhaps no other place in Palestine, except Jerusalem, where He would come into such close contact with the world in all its forms, as Capernaum.

Khan Minyeh touches the edge of a remarkable little plain called Gennesaret (Mat. 14 : 34-36), the place where the mountain recedes farther from the

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Lake than elsewhere. It is 4 miles wide, *i.e.* along the shore, and was noted in old times for its great fertility; which corresponds with the abundant population which the above-referred-to passage shows to have existed on it in our Lord's time. Lastly, before coming round to Tiberias again, we find *Magdala* (=a tower); a name which, though immortalized as the birth-place or residence of Mary Magdalene, itself nowhere occurs in the Bible, except in the A. V. of Mat. 15 : 39, where it has no authority, and where R. V. has substituted "Magadan"; and Dalmanutha in Mark 8 : 10 seems from the context to refer to the same place or region; though we cannot now trace either name.

The depth of the Lake nowhere exceeds 200 ft. Its average surface level is 682 ft. below sea-level. Hence it is always hot there, though the expanse of water lowers the temperature very much at night. Hence the first line of the well-known hymn, "At even, *ere* the sun did set," must have been composed by someone who had never been near the Lake; for besides being contrary to fact (St. Mark 1 : 32, says "*when* the sun set," and St. Luke 4 : 40, says "when the sun *was setting*"), no one would think of bringing an invalid out of doors in such heat. This heat is the cause of the fishes, with which the lake abounds, going down to the depths during the day, and coming up nearer the surface in the night. Hence the entire want of success, which fishermen experienced on two occasions during the whole

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night (Luke 5 : 5 ; John 21 : 3) is mentioned as something uncommon ; and, at least equally strange, their obtaining an immense haul the next *morning*. The abnormal heat of the air over the Lake during the day is also the cause of the sudden and violent storms which sweep down upon it often in the day (Luke 8 : 23, "there came *down* a storm of wind on the lake"). All mountain lakes are subject to this most dangerous kind of storms ; but in this case the meeting of the cool wind from the Mediterranean with the hot air over the Lake aggravates this danger. (The steady, strong wind from the west which baffled the Disciples in their night passage recorded in Mat. 14 : 24 ; Mark 6 : 48 ; John 6 : 18 was *not* a storm, as is generally supposed ; there are none of the features of a storm in any of the accounts of it ; it is nowhere hinted that they were in any danger, but only distressed by the contrary wind against which they were rowing).

The fishes of this Lake were celebrated in those days throughout the Mediterranean world, not only for their profusion in quantity, but also for the variety of their kinds, and the excellence of their quality. They were pickled in vast numbers at a place called Tarichæa at the south end of the Lake, and in that state eaten as relish with bread. This is probably why the lad, who was carrying about a little bread for sale, had some fish also with it. The word which St. John employs in 6 : 9 and 21 : 9, 10, 13 was used also for any relish.

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§ 3. Jordan between the Lake of Galilee and the "Salt Sea."

This portion of the Jordan Valley is always called in the Old Testament "‘Arābā," *i.e.* Desert. (It is curious that this name has now been transferred to the other valley which is a sort of continuation of it, *viz.* from the watershed south of the Salt Sea, which prevents the water of the latter from escaping southwards, to the head of the Gulf of ‘Āqaba; and that the portion of the Jordan Valley now under consideration is now called not ‘Arābā, but *Ghōr*, *i.e.* the Rift. Only once in the Bible, *viz.* in Deut. 2 : 8, "the way of the ‘Arābā from Elath and from Ezion-geber," does the word bear the meaning which it now has exclusively). There are places like Josh. 8 : 14, where other deserts are referred to by this name; there are others, like Is. 35 : 1, where deserts in general are meant; but in the majority of instances ‘Arābā refers either to the one or the other side of the Jordan Valley, or to the Valley as a whole. The first of these is Deut. 1 : 1; the next is the 7th verse of that chapter; then 3 : 17 of the same book, "the ‘Arābā also." Then we have the same meaning in Josh. 11 : 2, 16; 12 : 1, 3, 8. From 2 Sam. 2 : 29 we find that Abner, after being defeated by Joab at Gibeon, "went all that might through the "‘Arābā"; then crossed the Jordan to find safety with those still faithful to Saul's house. In 2 Sam. 4 : 7 we read that the murderers of Ishbosheth took almost the

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same journey in reverse. In 2 Kings 25 : 4 it is said that Zedekiah, vainly fleeing from the captors of Jerusalem, took "the way of the 'Arābā," *i.e.* the road to Jericho. In certain places the word 'Arābā appears in the plural, attached to the name of a country or place; evidently meaning that portion of the Jordan Valley in each case, which is next to that country or place. Thus, in Num. 22 : 1 we have the 'Arboth Moab (in R. V. "the plains of Moab"); in Josh. 4 : 13 ; 5 : 10 ; 2 Kings 25 : 5 we have 'Arboth Yarīho (in R. V. "the Plains of Jericho").

But why is this part of the Jordan Valley described as desert? Because of the intense heat in it. The surface of the Lake of Galilee is, as we have seen, 682 ft. below sea-level; and in the only 65 miles which the Jordan runs between it and the Salt Sea it falls 608 ft. more, *i.e.* to 1,290 ft. below sea-level; and near the south end of the Lake the fall is 40 ft. a mile! True, there are places of exuberant fertility in this valley, but they are caused by, and situated only near, the streams which pour down from the heights on each side. Such must have been the lower end of the Valley before the destruction of the Four cities, for in Gen. 13 : 10 it is compared to "the Garden of the Lord"; and it was this fertility which lured Lot to his great peril and loss. And all along, on both sides of the river itself, there is a continuous belt of wood, rejoicing in the heat and the moisture. This belt of wood is called in Jer. 12 : 5 ;

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49 : 19 ; 50 : 44 ; Zech. 11 : 3 “ the majesty of Jordan ” (called in R. V. “ the pride of Jordan,” *i.e.* something for Jordan to be proud of ; but in A. V., by a misinterpretation, “ the swelling of Jordan ”). In all these places allusion is made to this wood being the lair of lions, which bred there, and came up to the Central Range to find their living among the flocks and herds of the inhabitants. Sometimes, like the lion mentioned in 2 Sam. 23 : 20, they stayed too long in the uplands in winter, and were caught, numb with the cold, and killed. But with these exceptions, the ‘Arābā answered to its name. Heat without water made it a desert.

In the centre of the Jordan Valley runs a hollow, about 150 ft. lower than the rest, and from 200 yards to a mile in width. This is the space occupied by the river *when in flood* ; which takes place “ all the time of harvest ” (Josh. 3 : 16). This would naturally vary somewhat according to the season, *i.e.* according to the length of the winter and lateness or otherwise of the spring, and according to the amount of snow which may have fallen during the winter on Mt. Hermon ; for it is the melting of those snows which causes the flood. But this takes place chiefly in April ; therefore the “ harvest ” referred to must be that in the Valley itself, not that on the Central Range, which does not begin till May. The fact, that the Israelites crossed the Jordan when in full flood, not only very wide but with a current more rapid than even its usual very rapid

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flow, must have vastly increased the strain on their trust in "the living God" (Josh. 3 : 10), "the Lord of all the earth" (ver. 11, 13). And that strain must have gone on increasing, as they saw the water piled up into an ever higher and higher mountain; one moment's relaxation of the Hand's grasp on which would have swept them all away. The site of "Adam" (Josh. 3 : 16), as far as which the piling up of the water extended, has not been certainly identified; but it is probably a little south of the confluence of the Jabbok with the Jordan. The physical means of this mighty miracle is not stated; but a slight elevation, by volcanic agency, of the bed of the Jordan would easily account for it. Anyhow, the miracle (*i.e.* God's special interposition) is seen as much in the very gradual depression again of the bed of the Jordan; for a sudden return of this river to its former level would have drowned the whole country round, and annihilated the nation of Israel.

On another occasion, related in 1 Chron. 12 : 8-15, the flood of Jordan elicited not so much trust in God as loyal devotion to His anointed, David. Eleven Gadites, whose names are given in ver. 9-13, decided that it was their duty *at once* to rally to David's side when an outlaw, hunted for his life from place to place. True, Jordan was in flood; but it might be too late if they waited till the flood had gone down; so they breasted it, and with almost superhuman strength

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and courage swam safely across. Nor had they only the current to contend with; both before starting, and when they had reached the further shore, men tried to stop them, and they had to fight, and "put them all to flight." Well might the Chronicler say of them, "he that was least was equal to a hundred" ordinary people, "and the greatest to a thousand" such.

The width of the River, when *not* in flood, is from 90 to 100 ft. It occupies a trench cut out (so to speak) of the hollow just described. There is nothing striking, or beautiful, or picturesque, in it. The water is exceedingly muddy, owing to its rapidity; and its banks are formed of mud. Naaman, therefore, had good ground for his retort (2 Kings 5 : 12), "Are not . . . the rivers of Damascus better than all the waters of Israel"? and Israel had no river at all comparable in size to Jordan. All the more, therefore, did the power of *God* shine forth, when He "chose the base things of the world" (1 Cor. 1 : 28), including unlovely Jordan, to cleanse both the leper's body and the heathen's soul through its water. And, centuries after, He chose the water of the same muddy river, not for bodily healing but as the sign of "repentance for the remission of sins," and lastly for the initiation of the Christ himself into His ministry. There are no means of ascertaining exactly in what part of its course John baptized the thousands who flocked to him; but there is nothing against the tradition which assigns it to the *lower* part.

Certain "fords of Jordan" are mentioned in the

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Bible, where the depth of water is (not, of course, in the flood season) low enough for people to wade across. One (Josh. 2 : 7) must have been near Jericho ; another (Jud. 3 : 28) must have been much higher up the stream, in the latitude of “ the hill-country of Ephraim ” ; another (Jud. 7 : 24) enabled Gideon to capture the two Midianite chiefs ; another (Jud. 12 : 5, 6) was the scene of sad internecine warfare among Israelites. In the three last of these instances we see that whoever got possession of a ford of Jordan, and could hold it against his enemy, was sure of victory ; for the fords were few and far between, and the enemy could not cross anywhere between them. Yet, in time of peace, a ferry-boat could ply across the river (2 Sam. 19 : 18).

Lastly, the Jordan was the scene of another miraculous crossing, besides that of the whole people under Joshua. Elijah, in the sight of Elisha and fifty “ sons of the prophets,” smote the water with his prophetic mantle (2 Kings 2 : 7, 8), and the miracle of Josh. 3 was repeated, only on a very much smaller scale. The parting of the water lasted only long enough for the two to cross over dryshod, and had to be repeated when Elisha returned alone, “ the mantle of Elijah ” having fallen upon him. Meanwhile ungainly Jordan had been again highly honoured in being the scene of the mysterious disappearance—rather, reception by God of his faithful servant—of the greatest prophet between Moses and Christ.

That part of the Jordan Valley, which we are now

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considering, varies in width from 3 to 14 miles, according as whether the ranges, which enclose the Valley, approach nearer or less near to the Jordan. The first wider place is where the Valley of Jezreel comes rapidly down into it from the Plain of Esdraelon. Near the confluence of these two rivers is the city called in the Bible Beth-shan or Beth-shean, to the wall of which the Philistines, in exultant derision, fastened the bodies of Saul and his sons; when the men of Jabesh in Gilead, mindful of the deliverance which they had received from Saul (1 Sam. 11), came by night and took them down, and cremated them in their own town (1 Sam. 31 : 10-13 ; 2 Sam. 21 : 12). A little further down, on the east side of the river, was Pella, famous as the place to which the Christians of Jerusalem, mindful of their Lord's warning in Mat. 24 : 15-18, as soon as they saw the temple defiled by the Jews themselves, and before the city was invested by the Roman armies, fled and found a refuge. ("The mountains" in ver. 16 refers to the Eastern Range which will presently come before us, and which from the Central Range looks like a long mountain wall). Further down, on the western side, was Abelmeholah, the birth-place of Elisha (1 Kings 19 : 16); mentioned also in connection with the flight of the Midianites before Gideon and his 300 (Jud. 7 : 22). Much further down, we come to the confluence of the Jabbok with the Jordan. All the lowest part of this river runs

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through the Jordan valley, making an acute angle with it from the north-east; and it may well be that Jacob's ever-memorable crossing of it and receiving that vision on its bank which changed the whole course of his life (Gen. 32 : 22-30) was in this lowest part; for we find immediately afterwards that he settled temporarily in Succoth (Gen. 33 : 17), which is supposed to be on the eastern edge of the Jordan Valley, a little north of where the Jabbok enters it.

We come at last to the lowest part of the Valley, just above the Salt Sea. This is the widest part of the whole Valley, being 14 miles across. To one in it, it looks like an irregular oval; and this is *probably* the reason why in Gen. 13 : 10, 12; 19 : 17, 25, 28; Deut. 34 : 3 it is called "the Circle of Jordan," or simply "the Circle" or "the Circle of the Valley of Jericho," (in R. V., the Plain). (In 1 Kings 7 : 46, "the Circle of Jordan" seems to refer to another widening of the Valley, higher up). It is quite possible that the word translated "the region round about Jordan" in Mat. 3 : 5 refers to the same thing; though one can not be *sure* that even the Hebrew word in the above passages, which literally means a "circle," is not used loosely, like the English "circuit." By far the most interesting place in this "circle" is the old Jericho. It stood out clear, as "the city of palm-trees," in the view of Palestine granted to Moses from the top of Pisgah (Deut. 34 : 1, 3). It was the first place west of the Jordan which fell to the Israel-

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ites under Joshua (Josh. 6). It was rebuilt in Ahab's reign by a man who defied the curse attached to the act, and heathenishly sacrificed his eldest and youngest sons to secure good luck (1 Kings 16 : 34). It became the seat of a colony of "sons of the prophets" soon after (2 Kings 2 : 4, 5, 15, 18). 2 Chron. 28 : 15 ; Ezra 2 : 34 ; Neh. 3 : 2 show that in later times it was a flourishing city. But after this it decayed ; even its exact site was unknown, until the Germans, shortly before the war, unearthed it, and found that it exactly corresponded with the notices of it in the Bible. Meanwhile, the Romans built *another* "Jericho" just where the road from Jerusalem touches the Valley ; and it is *this* Jericho which is referred to in the New Testament, as the abode of Zaccheus, and the scene of the healing of Bartimeus.

The road from Jerusalem to Jericho skirts, in its lower half, a very deep and steep gorge, at the bottom of which is a river, which runs past the site of Jericho, and falls into the Jordan. This is probably the "Valley of Achor," mentioned in Josh. 7 : 24, 26, and again referred to in Is. 65 : 10 ; Hos. 2 : 15. It is now, by a strange error, called the Kelt ; this word being formed from "Cherith," under the mistaken idea that it was where Elijah hid himself (1 Kings 17 : 2-7). The barren mountain-side west of Jericho is probably the region where our Lord wandered during His 40 days' fast and temptation. Between Jericho and the Jordan

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is the site of the Gilgal mentioned in Josh. 5 : 2-10 ; 10 : 6-9, and other places. Beyond Jordan, but in the same "Circle of Jordan," is "Shittim," where Israel "abode during the end of Moses' life, and under Joshua until the crossing of Jordan. There Israel fell into idolatry and immorality (Num. 25); thence Joshua sent spies to Jericho (Josh. 2 : 1); thence they removed to the brink of Jordan (Josh. 3 : 1); "from Shittim to Gilgal" is Micah's concise account of God's wondrous work in the crossing of Jordan (Mic. 6 : 5); and Joel (3 : 18) represents the stream of God's grace, issuing from the temple, as so filling up "the Circle of Jordan" (if not the Salt Sea also?) as to spread beyond the river, and cover "the Valley of Shittim."

§ 4. The Salt Sea.

This is the usual name given in the Bible to what we call the "Dead Sea"; which name seems to have arisen from the Italian idiom, according to which all stagnant water is called "dead," and all flowing water "living." The places where "the Salt Sea" occurs are : Gen. 14 : 3, "the Vale of Siddim, the same is the Salt Sea" (but this cannot be meant to *identify* the two, for no battlefield—see ver. 10—could be 53 miles long; it can only be meant to indicate the *proximity* of Siddim to the Sea); Num. 34 : 3, where the southern end of this Sea is given as the south-east angle of Palestine; Num. 34 : 12, where it is said to form the

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southern part of the east border of that country ; Josh. 15 : 3, 5, where what is said above of the east border and the S. E. angle of Palestine is applied specially to the territory of Judah ("the bay that looketh southward" in ver. 2 is the portion of the Sea to the south of El Lisan, see below) ; Josh. 18 : 19, where the N. W. corner of the sea is given as the S. E. angle of the territory of Benjamin. Besides these, it is in Deut. 1 : 17 ; 4 : 49 ; Josh. 3 : 16 ; 12 : 3 ; 2 Kings 14 : 25 called *also* "the Sea of the 'Arābā," because it occupies the lower end of the same hollow, which as we have seen as far up as the Lake of Galilee is called the 'Arābā."

It is quite clear why this Lake is called "the Salt Sea." Possibly its extreme saltness may be partly due to the whole 'Arābā having been, as many geologists think, once a portion of the ocean, afterwards cut off from the rest. But this supposition is not necessary to account for the phenomenon before us. There is no other stagnant lake in the world, in which the inflow of water is exactly balanced by the evaporation from it and this is because there is no other nearly as deep below sea-level (the average elevation of the surface of the water is 1,292 ft. below the level of the Mediterranean). The Jordan does not bring down into it more mineral matter than other rivers contain in solution ; but while the water escapes into the air above this Sea because of its intense heat, the mineral matter remains. Consequently, while the water of the ocean contains

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but from 4 to 6 per cent. of solid matter, that of the Salt Sea contains from 24 to 26 per cent. of it. No living creature can preserve life in such water; it is difficult to sink in it (yet this very fact makes it dangerous to swim in, for the legs, refusing to sink, tend to keep the face under water); and the taste is extremely bitter.

Yet the view of the Salt Sea is generally extremely beautiful. The water is blue, beyond all other water, and whether looked at from the north shore, or from the Mt. of Olives or any other height, the view is fascinatingly lovely. Every evening, indeed, after sunset, a storm rages over this Lake, and its heavy water can be lashed into large waves, which dash against a boat with tremendous force. But generally, its aspect is calm and beautiful. Its length is 53 miles; and is partly broken, not very far from its southern end, by a curious promontory, called El Lisān (*i.e.* the Tongue), which juts out from its eastern coast, and stretches more than halfway across the Lake. In very clear weather, this is visible as an island from the north shore of the Lake. The depth varies very much. Not far from the northern end, its greatest known depth is 1,308 ft., *i.e.* 2,600 ft. below the level of the Mediterranean. On the other hand, the water of the Bay between El Lisān and the south end of the Lake is very shallow, and consists largely of marshes. It is to this fact that Ezek. 47:11 alludes. While, according to the vision, the Salt Sea is to be "healed," and

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“there shall be a very great multitude of fish,” in fact, the whole nature of this Sea will be reversed, yet “the miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt”; meaning that, even in the future “restitution of all things,” persistent and determined evil will remain evil, unpervaded by the healing, restoring grace of God. At this southern end of the Lake, there is so much salt that many have thought that *that* is the scene of the overthrow of the four cities; but such a supposition is clean contrary to the narrative in Gen. 13, 18 and 19.

Coming now to the land which encloses the Salt Sea, we find that almost everywhere its shore is strewn with logs of wood, branches of trees, etc., which the Jordan has brought down in its headlong course, but out of which the water of the Lake has drawn all the life that they once had, and its storms have cast them up on the shore, thickly covered with salt. Indeed, almost everywhere the deadening influence of the Salt Sea extends far up the hills, which come steeply down to its shore. “The wilderness of Judah,” indeed, extends far westwards of this Sea, embracing the whole of the eastern slope of the Central Range, where it comes down to this Sea, because it receives but little rain from the Mediterranean, except near the summit. But the part of that wilderness, which borders on the N. W. part of the Salt Sea, and reaches a considerable distance southward, was called *Yashmōn* (in the

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English Bible “Jeshimon”), which means “desolation” “devastation.” It is mentioned in Num. 21 : 20 ; 23 : 28 as commanded by two heights in the Eastern Range ; and in 1 Sam. 23 : 19, 24 ; 26 : 1, 3 as the scene of part of David’s wanderings as an outlaw.

Through this desolate region there falls into the Salt Sea the Qidron Valley, which skirts Jerusalem on the east, and then plunges down very rapidly to the Lake. The next valley, of any size, which debouches into it is one which comes through the “wilderness of Tekoa,” into which Jehoshaphat with his army went forth, singing and praising God, to meet the threefold invasion (2 Chron. 20 : 20). The invaders advanced from the south, past Engedi (ver. 2) ; then they turned up West, at “the ascent of Ziz, at the end of the Valley, to the east of the wilderness of Jeruel” (ver. 16). Either this valley, or one farther up in the direction of Jerusalem, was where mutual destruction overtook them, so that the Jews, arriving there, found only dead bodies, and consequently called it “Barākā,” *i.e.* “blessing,” in memory of their blessing God for the wonderful blessing which He had bestowed on them (ver. 26). Probably the same place had before borne the name “Bākā,” on account of its repulsive barrenness (Ps. 84 : 6 ; notice the “blessings” in the same verse) ; so they had only to insert the letter R, to give it a name commemorative of their wonderful deliverance.

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Still further south is 'Engedī (*i.e.* the Wild-goat spring), known also as Hazāzōn-tāmār (*i.e.* cutting down of date-palms). This latter seems to have been its original name (Gen. 14 : 7), and suggests cultivation in those early times as much as "'Engedī" suggests wildness. And the richness of the verdure at 'Engedī seems all the greater, by contrast with the utter deadness of land and water all around. Here quite a mass of fresh water tumbles into the Salt Sea, making its water fresh for a little distance from the shore. Only here, in the whole deadly Lake, do fishes live and enjoy life. Doubtless David, while hiding from Saul in the strongholds of 'Engedī" (1 Sam. 23 29 ; 24 1), had water enough here for his 400 followers to drink.

On the east side of the Lake there are only two places deserving of mention here. One is Machœrus, some distance above the Lake, at about a quarter of its length from its northern end. This name is not given in the Bible, but it is the name of the fortress in which John the Baptist was imprisoned, and beheaded. The other is the mouth of the river Arnon, by far the largest river which falls into the Salt Sea next to the Jordan, about halfway between the two ends of the latter. Originally, the territory of Moab extended far north of this river (Num. 21 : 26); but Sihon, King of the Amorites east of Jordan, conquered that territory as far as

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the Arnon, which thenceforward, for centuries, became the northern boundary of Moab (ver. 13; 22 : 36; Jud. 11 : 18); and when Israel conquered Sihon, of course it became the boundary between Moab and the Israelites east of the Jordan (Num. 21 : 24; Deut. 3 : 8, 16; 4 : 48; Josh. 12 : 1, 2). True, the Ammonites, in the time of Jephthah, asserted a claim to the territory north of the Arnon; but (1) apparently *they* had never had it, but their relatives the Moabites; and (2) not they, but the Israelites, had wrested it out of the hands of the Amorite invaders. Some little distance from the mouth of the Arnon, and above its right bank, was the city Aroer, mentioned in Deut. 2 : 36; 3 : 12; 4 : 48; Josh. 12 : 2; 13 : 9, 16; Jud. 11 : 26, 33; 2 Kings 10 : 33; 1 Chron. 5 : 8; Jer. 48 : 19. Besides this, there is in Deut. 2 : 36; Josh. 12 : 2; 13 : 9, 16 mention of a city "in the middle of the valley," *i.e.* apparently, situated on the river Arnon, down in the gorge through which it flowed. Nothing more is known of this city, the name of which is nowhere given.

Chapter IV.

The Eastern Range.

This extends from the southern end of the Salt Sea, where it descends into the Arabian desert, to $33^{\circ} 20'$ north, where it rises into the highest mountain in Syria—Mount Hermon—and thence continues as the Range of Anti-libanus. With this last, however, we have nothing to do here, because it is outside Palestine. Hermon itself, indeed, is not in Palestine; but it is mentioned so much in the Bible, that we cannot omit it. The same will apply, and for the same reason, to Damascus. This Range is about 150 miles long; its breadth varies from thirty to eighty miles. It is bounded on the west by the Jordan Valley, on the east by the desert which extends unbrokenly to Mesopotamia. South of Hermon, its average altitude is 2,000 ft.; and all its rivers run westwards into the Jordan. Its only description, as a whole, in the Bible, is “over the Jordan,” and though ‘Abārīm (Num. 27 : 12 ; 33 : 47, 48 ; Deut. 32 : 49), which means “Overers”—as the inhabitants of the Isle of Wight call those on the mainland opposite—, is applied only to one small part of the range, yet the reason for it is the same. Compare Iyye-‘abārīm (Num. 21 : 11 ; 33 : 45), which means “ruined heaps of Overers.”

Its Natural Characteristics.

§ 1 Its Natural Characteristics.

These are mainly *three*. One is its *fertility*, in striking contrast to Western Palestine. "Spicery and balm and myrrh" were the products of the soil, which the then inhabitants of this country were carrying down to Egypt through the valley of Dothan, when Joseph's brethren sold him to them. And as to balm, Jer. 8 : 22 and 46 : 11 are sufficient testimonies to the renown of Gilead for this medicinal herb, and physicians to apply it. And from Minnith, which was somewhere in this Eastern Range (Jud. 11 : 33), wheat went as far as Tyre (Ezek. 27 : 17). Another is its *pasture*, more famous than its agriculture. It was when the Reubenites and the Gadites, who had a very great multitude of cattle, "saw that the place was a place for cattle," that they asked and obtained permission to have *that* land as their possession, instead of that west of Jordan; and afterwards half the tribe of Manasseh joined them (Num. 32 : 1-5, 29-33). Then, the "strong bulls of Bashan" (Ps. 22 : 12), the "fatlings of Bashan" (Ezek. 39 : 18), and the "kine of Bashan" (Am. 4 : 1) were celebrated. Again, when the Midianites—who seem to have roamed about in this Eastern Range—were defeated in the only "Holy War" which God ever commanded or approved, the spoil included 675,000 sheep, 72,000 oxen and 61,000 asses. When Deborah reproached the Reuben-

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ites for not coming to the war against the Canaanites, she said "Why satest thou among the sheepfolds, to hear the pipings for the flocks?" (Jud. 5 : 16). Lastly, in the time of Ahab "Mesha, King of Moab, was a sheepmaster"; and his annual tribute to his overlord was "the wool of 100,000 lambs, and 100,000 rams" (2 Kings 3 : 4).

The third natural characteristic of the Eastern Range is its *defencelessness*. Whether to the east or to the north, it presents no barrier to the invader, whom its very fertility invites to come. To the east, it glides away almost imperceptibly to the desert, which was the home of all the "children of the East" (Jud. 6 : 3). Chief among these were the Midianites, one tribe of which were exterminated by Moses (Num. 25 : 16 ; 31 : 7). Again, in the time of Gideon, the same nation made the Eastern Range a stepping-stone for the invasion of Western Palestine (Jud. 6 : 1-6, 11, 33), but were driven back across the Jordan (Jud. 7 : 25), and the Eastern Range was freed from them (Jud. 8 : 10-12). Again, 1 Chron. 5 : 10, 19-22 gives us a glimpse of the constant wars which the $2\frac{1}{2}$ tribes had to wage against the desert tribes to the east. And from the north, from the time that Damascus became the capital of a strong kingdom, this country was constantly exposed to invasions therefrom; this we know from the history of the Kings of Israel from Ahab onwards. Even the mighty Jehu could not defend it from Hazael, King

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of Syria (2 Kings 10 : 32, 33). And if "Syria" is a correct reading in 2 Chron. 20 : 2 (but the Hebrew names for "Syria" and "Edom" differ very slightly), the power of Damascus must have embraced nearly the whole of the Eastern Range. Lastly, it was the tribes of Israel on the east of Jordan that were the first to fall before the might of Assyria from the north, and to be carried captive to the neighbourhood of the Caspian Sea (1 Chron. 5 : 25, 26).

§ 2. Its Natural Divisions.

These are *five*. (1) The northernmost is that occupied by Mt. Hermon and Damascus. Though this division is not separated from the next to the south of it by any natural boundary, yet it is in itself of a natural character quite unique. We will, however, deal with it *after* the others.

(2) The next extends southwards to the river Yarmuk, which (strange to say) is nowhere mentioned in the Bible. It flows into the Jordan a little below the southern end of the Lake of Galilee. This portion, which is often vaguely called Haurān (a name which only once occurs in the Bible (Ezek. 47 : 16, 18), is covered with volcanic deposits. Haurān proper is a treeless plain, 50 miles by 20. On its west, between it and the Jordan (and the Lake) is Jaulān as it is now called, a hilly district, the principal town in which was Golān, the city of refuge of the half-tribe of Manasseh (Deut. 4 : 43 ; Josh.

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20 : 8 ; 21 : 27 ; 1 Chron. 6 : 71). On the east, between Haurān and the desert, is the extraordinary region called Trachonitis in Luke 3 : 1 (the only place where it is mentioned in the Bible), which means the region of the Trachon, *i.e.* rough place. Its modern name is Lējā. It is a vast mass of congealed lava 350 square miles in extent, which must have overflowed from an extinct volcano in it. It rises not more than 40 ft. above the surrounding plain, but presents the appearance of a lake once lashed by a tremendous storm, and then suddenly petrified. It encloses, however, much cultivable soil, and it abounds in ruins of villages, and of some large towns. Naturally, it was a favourite place for robbers. No doubt the name "Trachonitis" included territory outside it. Some moderns have attempted to identify it with Argob, of which we read in Deut. 3 : 4, 5 that it contained sixty cities, "fenced with high walls, gates, and bars, besides a great many country towns"; but there does not seem sufficient proof of this. Lastly, in the south-east corner of the part we are now considering is a small but high range of mountains, which may possibly be alluded to in Ps. 68 : 15. "Mount Bashan is a mountain of God" (*i.e.* one specially displaying the Creator's power); "Mount Bashan is a peaked mountain."

(3) Between the Yarmuk and the Jabbok, which flows into the Jordan a little below the probable site of Adam (Josh. 3 : 16). This river will always be memorable as the scene of Jacob's wrestling with the angel

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(Gen. 32 : 24-29). Its very name is reminiscent of that scene ; for “Jabbok” means a wrestler, and was no doubt so called because of the tortuous and, as it were, struggling stream at the bottom of its narrow gorge-like valley. This portion of the Eastern Range consists mainly of high ridges, covered with forest ; only to the east of it there are level plains. The soil is limestone, with very little of the volcanic elements above it, which are the distinguishing feature of the second portion.

(4) Between the Jabbok and Arnon. In the northern part of this portion are ridges and forests, but they diminish as one goes southwards. Between the north end of the Salt Sea and the Arnon is an absolutely treeless plateau. From 25 miles south of the Jabbok, to the Arnon, is called in the Bible (Deut. 3 : 10 ; 4 : 43 ; Josh. 13 : 9, 16, 17, 21 ; 20 : 8 ; Jer. 48 : 8, 21) Mīshōr, which means a level place, but in the above passages is used as the proper name of the country now indicated. In most of these passages it is rendered “table-land” in the *margin* of R. V., and should have been so translated in the text. The levelness strikes one specially when one looks at it from the Central Range, eastwards across the Jordan Valley. In Josh. 13 : 9 it is called “the Mīshōr of Mēdabā,” and in Josh. 13 : 16 “the Mīshōr by Mēdabā,” because that town, situated on a high mound, is visible across the whole of it. The most interesting natural feature in this portion of the Eastern Range is Mt. Nebo, or Pisgah, from which Moses viewed

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the Promised Land before his death (Deut. 34:1-3). Looked at from the north, east, or south, it would not be called a mountain at all; but viewed from what are called "the Plains of Moab" in Num. 22:1, and "Shittim" in Num. 25:1 and elsewhere, in the Jordan Valley, it looks very high. The fact is, that the Mīshōr breaks away westwards, in those parts, into several spurs, which are a little lower than the Mīshōr itself, but very much higher than the Plains to the west. From the highest point of one of these spurs, which is still called Nebā, the eastern view is shut out by the higher range behind it, and the Mediterranean (called the "Hinder," *i.e.* Western) Sea is said to be hidden by the higher ground of the Central Range; but looking north, one sees "all the land of Gilead unto Dan," near the source of the Jordan; then, turning the view north-westwards; one sees "all Naphtali," and, farther towards due west, "the land of Ephraim and Manasseh," and, due west, "all the land of Judah." Then looking south-westwards, "the South" comes into sight; and lastly, taking the eyes off the distant view, and looking straight down westwards, one sees "the circle of the Valley of Jericho." It was in the same region that Balak built his altars, and Balaam uttered his prophecies. Balak met Balaam somewhere on the Arnon (Num. 22:36), and brought him to "the high places of Baal," whence he saw to "the utmost part of the people" (ver. 41). For the second prophecy he took him to "the field of Zophim" (*i.e.*

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Watchers, or Gazers), "to the top of Pisgah," whence he saw, not the whole camp of Israel, "but only the utmost part of them" (Num. 23 : 13, 14). Lastly, round about Mount Nebā there are plenty of gullies, unvisited by man or beast, where the site of the burial of a person would never be discovered (Deut. 34 : 6).

5. South of the Arnon, between it and the Arabian Desert, is the land of Moab. This is a continuation of the same table-land, but as its physical features are nowhere referred to in the Bible, we return to the most northerly division of the Eastern Range, *viz.* Mt. Hermon. This is visible from many parts of Palestine; in clear weather it can be seen from Jericho, standing out against the sky at the farther end of the Jordan Valley between; and of course it dominates the view northward from the other parts of the Eastern Range which we have been considering. This is probably what is meant in Ps. 42 : 6, where the royal exile says: "Therefore do I remember Thee from the land of Jordan (*i.e.* the land beyond the Jordan) "from the Hermons" (*i.e.* probably the three peaks of Mt. Hermon), "from the hill Mizar," or "the little mountain" (in either case unknown). It is called by three other names in Scripture, *viz.* (1) "Sīōn," Deut. 4 : 48; which probably means "elevation," and in any case must be carefully distinguished from "Zion," a quite different word, the name of a part of Jerusalem. (2) "Siryon," Deut. 3 : 9. This name was given by the Sidonians, and its meaning

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is quite uncertain. It reappears in Ps. 29:9, in conjunction with "Lebanon"; the two thus standing for the two parallel ranges north of Palestine. (3) "Sanīr," in the same verse, Deut. 3:9; but it reappears in 1 Chron. 5:23 (where it seems to be different from "Mount Hermon," perhaps a smaller part of it; Song 5:8, where again it is distinguished from "Hermon," and Ezek. 27:5 (where it may well be identical with it). This name was given by the Amorites. Its meaning is unknown. The meaning of "Hermon," however, is well-known, *viz.* a sacred enclosure, inaccessible to the profane and the vulgar. It is cognate with the name "Harm-esh-sharīf," lit. "the noble inviolable enclosure," the present name of the "Temple area" at Jerusalem; also with "Harīm," the Arabic word for a "Zanana," the part of the house given up to the women. This shows that it must from very early times have been considered a very sacred mountain; and the cause of this is almost certainly its height. For the same reason, the ancient Greeks considered Olympus, the highest mountain which they knew, a sacred mountain, in fact the very abode of the gods. Hermon is nearly 10,000 ft. high; and though this is a small height compared with that of many other mountains, yet there is no mountain as high, anywhere at all near it. Hence, in Ps. 133:3 it is treated as symbolic of heaven, *i.e.* the highest heaven where God dwells. It is rather singular that this lofty mountain is in Ps. 89:12 coupled with

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such a comparatively low hill as Tabor ("Tabor and Hermon shall rejoice in Thy name"); perhaps the reason is the *isolation* of both from their neighbours. In Deut. 3: 5; 4: 48; Josh. 12: 1 Mount Hermon is mentioned as the limit northwards of Eastern Palestine which belonged to Israel. Lastly, it is almost certain that Hermon is the "high mountain" of Mat. 17: 1 and Mark 9: 2, into which our Lord took his 3 chief Apostles, and "was transfigured before them." The description does not at all suit Tabor, which can be climbed up in half-an-hour, and on which is no secluded place where He could have taken them "apart." Besides, it has no wood, out of which St. Peter could have made "booths" as he proposed to do; whereas Hermon is covered with forest. Nor do clouds descend suddenly on Tabor, as they do on Hermon, and as one did at the Transfiguration.

All through the winter, Hermon continues snow-clad. In the spring, the snow melts, and forms the flood of Jordan above mentioned. All through the summer, streaks of snow appear on its southern side, in the hollows. Naturally, many rivers descend from it besides the Jordan; but, only two are mentioned in the Bible, *viz.* Abana and Pharpar, 2 Kings 5: 12; and of these the one, Abana, does not rise in Hermon, but in the Range continued to the north of it. The other, Pharpar, has not been certainly identified; but it is generally believed to be a large stream which rises in Hermon, but flows eastwards some way south of Damas-

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cus; so that, if the identification is correct, "waters of Damascus" can only mean, in this case, water flowing through the territory of Damascus. Of the Abana, now called Barada, something more must be said. When the traveller from Beirut to Damascus reaches the summit of the Antilibanus, he finds himself in a desolate, waterless region, in which the only vegetation is a plant which hardly deserves to be called a plant. Its leaves are hardly developed at all, and altogether it looks the picture of wretchedness and God-forsakenness. Without affirming that Jeremiah had it in his mind when he wrote Jer. 17 : 6 ; 48 : 6 (where it is most unfortunately rendered "heath," a well-formed beautiful plant), at least we can say that no plant can more adequately represent the meaning in those two places. The same word occurs in Ps. 102 : 8, in the sense of a "destitute" man. But when one has descended a little on the eastern side of the Range, one suddenly finds oneself in a valley full of verdure, with a full stream (the Abana) running at the bottom of it. This continues all the way to the foot of the Range, and the beginning of the Plain of Damascus. On the banks of the stream, and about 20 or 30 feet up the sides of the valley, is the utmost profusion of vegetation, but above that, all is as dry and barren as the top of the mountain. A more perfect illustration of Jer. 17 : 5-8 cannot be imagined. When the Abana reaches the Plain it branches out; and enters and passes through Damascus in numberless rivulets, which bring joy to all its inhabitants. In fact,

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Damascus may be said to owe its existence to the Abana. Beyond the city, having done the work for which it came into being, it loses itself in the sand of the Desert.

§ 3. Its Political Divisions in Old Testament Times.

When we first hear of the Eastern Range south of Hermon, we find (1) the Moabites in possession south of the Arnon, but only as far east as "the brook Zered" (Deut. 2: 13), which flows northwards to the east of Moab, and later joins the Arnon. The Israelites had been strictly forbidden (Deut. 2: 9) to attack the Moabites; hence we infer that the desert road, which crosses the Zered, was outside their territory. But verses 10 and 11 tell us that before the Moabite nation came into being, their land was occupied by a giant race which they called *Ēmīm* (lit. terrors), but others identified them with a widely spread race called *'Anāqīm*, lit. long-necked people. (2) Secondly, the Ammonites were in possession of the upper waters of the Jabbok (which describes a kind of semicircle between its source and its mouth, its course varying from N. E. to N., N. W., W., and lastly S. W.), and the neighbouring territory. Num. 21: 24 says that "the border of the children of Ammon was strong," which must mean their western boundary. But that region, before the Ammonites came there, had been inhabited by another giant race, whom they called *Zamzummīm* (lit., perhaps, "very wicked people"),

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Deut. 2: 20. (3) North of the Arnon, and between the Ammonites and the Jordan, was a branch of the great Amorite tribe, whose king was Sihon, and capital Heshbon, a little N. E. of Mount Nebo. Northwards they extended as far as the Jabbok (Num. 21: 24). But all this territory had been, not long before, wrested from the Moabites (Num. 21: 26); whose country was thus originally much larger than it appears afterwards in the Bible story. (4) North of the Jabbok was another Amorite kingdom, that of Bashan, ruled by 'Ōg, an enormous giant, whose iron bedstead is described in Deut. 3: 11, where it is said that somehow the Ammonites got possession of it, and kept it as a trophy in their capital Rabbā (lit. the great city). He is said in Deut. 1: 4 and Josh. 12: 4 to have had two capitals, *viz.* 'Edrei and 'Ashtārōth. The former was on one of the southern affluents of the Yarmuk, the latter near one of the northern affluents of the same. His kingdom extended as far east as Salkā, which borders on the desert. Northwards it is said in Josh. 12: 5; 13: 11 to have extended as far as to include "all Mount Hermon." But (5) those same passages mention that it was bounded by Gashūr and Ma'akā, certain tribes which seem to have occupied the region immediately to the east of the Lake of Galilee, and the Jordan above it as far as the waters of Merom. These tribes seem never to have opposed Israel, so they remained independent (Josh. 13: 13); though probably they afterwards acknowledged

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a kind of suzerainty in them. This seems implied in 2 Sam. 13 : 37, 38 ; 14 : 23.

With the exception just mentioned, and that of the Ammonites, the whole of the Range south of Hermon, and north of the Arnon, became part of the Israelite territory when they came. This had not been intended; but when Sihon refused to give them passage through his country to Palestine proper, and prepared to prevent them by force, they had to fight; and having won the victory, took possession of all his land (Deut. 2 : 26-37). Then 'Og, no doubt fearing for his kingdom, determined to anticipate an attack by attacking the Israelites; and he and his land suffered the same fate (Deut. 3 : 1-7). In this way the whole Eastern Range between Hermon and the Arnon, with the two exceptions just mentioned, came into the hands of Israel (Deut. 3 : 8), and was divided among the two tribes of Reuben and Gad, and half the tribe of Manasseh (Num. 32 : 33-42). The southern part of this territory, *viz.* the greater part of what had been Sihon's kingdom, was given to the Reubenites (Josh. 13 : 15-21). Among the cities in this part were Heshbōn, the former capital of Sihon, and Mēdabā, where a beautiful mosaic pavement has lately been discovered. The middle portion of the country fell to the tribe of Gad, *viz.* the rest of what had been Sihon's kingdom. This was also called "half Gilead" (Deut. 3 : 12), and was the most fertile, and in every way most desirable, portion of the Eastern

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Range. It included Jabesh-Gilead (so called to distinguish it from other towns called Jabesh), which distinguished itself by resistance to the Ammonites (1 Sam. 11: 1-11), and by its loyal devotion to the earthly remains of its deliverer, Saul (1 Sam. 31: 11-13); and also Mahanaim (Gen. 32: 2), which was for a short time the capital of Ishbosheth, son of Saul (2 Sam. 2: 8-10, 12, 29), and afterwards distinguished itself by loyal adherence to David, giving him a home in his exile, and head-quarters for his faithful little army, which overcame the great host of Absalom (2 Sam. 17: 24, 27-29; 18: 1-8). The kingdom of Og was given to the half tribe of Manasseh. This included the other half of Gilead (Deut. 3: 13), and ran up to Mt. Hermon. Two chief men among the Manassites are mentioned as having conquered and settled this region. One was Mākīr, who took the southern part (Num. 32: 39, 40; Deut. 3: 15; Josh. 13: 31); the other was Jāīr, who took "the region of Argob" (Deut. 3: 14), "60 cities" (Josh. 13: 30), which he called after his own name, Hawwōth-Yāīr (Deut. 3: 14; Num. 32: 41), *i.e.* tent-villages of Yāīr. Also in Gilead was the otherwise unknown Tishbeh, the home of Elijah, who is therefore called "the Tishbite," 1 Kings 17: 1; 21: 17, 28; 2 Kings 1: 3, 8; 9: 36. Probably "Tishbeh" should be read in 1 Kings 17: 1, instead of "the sojourners",

But these 2½ tribes were not suffered to remain very long in undisturbed possession of their land. We have

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already referred to the Ammonites' attempt to conquer Gilead (Jud. 10 : 17—11 : 33). These were finally subdued by David (2 Sam. 12 : 26-31). The Moabites showed hospitality to Naomi (Ruth 1), and much kindness to David when he was in exile (1 Sam. 22 : 3, 4); but afterwards, for a reason unknown, David subdued them completely (2 Sam. 8 : 2); and they continued subject to Israel for a long time thereafter. Considering that they lived so far south, it is remarkable that, at the great schism, they were reckoned to the northern kingdom specially called "Israel" (2 Kings 1 : 1 ; 2 : 4, 5); against which they revolted on the cessation of the strong rule of Ahab. The feeble attempt of his son Jehoram (2 Kings 3), even when allied with Judah and Edom, to crush them again came to nothing; and the so-called "Moabite Stone" proves that Mesha^a not only threw off subjection to Israel, but retook a great deal of the country north of Arnon, which Sihon had taken from the Moabites, and Israel had taken from him. This stone was discovered by a C. M. S. missionary named Klein, in 1868, amongst the ruins of Dibon, a little to the north of the Arnon (Num. 32 : 3, 34). It was afterwards broken to fragments, but many of these were recovered and pieced together. Thus partially reconstructed, the stone stands in the Louvre, and a facsimile of it in the British Museum. In it Mesha^a recounts, at some length, his recovery, by the favour of Kamōsh the god of Moab, of Mēdabā, Qiryā-

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thaim, 'Abārōth, Qiryōth, Nabō, Jahaz, Dībōn, 'Arō'ēr, Beth-diblāthaim, and Bēzer (which last was a city of refuge (Deut. 4 : 43). This list very nearly corresponds with the list in Num. 32 : 3 and 34-38. In other words, Mesha^s recovered the whole of the territory of Reuben, and a large part of that of Gad. And the recurrence of the same names of towns in Is. 15 and 16, and Jer. 48, as towns of Moab, shows that the Moabites *retained* their hold on all that territory. Indeed, the fact that the Moabite stone does not mention Reuben at all, but only "the men of Gad" as having "occupied the land" of "'Atāroth from of old"—and 'Ataroth was only about half-way between the Arnon and the northern end of the Salt Sea—seems to prove that Reuben had already disappeared as a separate tribe ; which, if correct, would be a wonderful, though belated, fulfilment of Gen. 49 : 3, 4.

And as Moab extended itself from the south, to the detriment of Reuben and Gad, so did Syria (*i.e.* the kingdom of Damascus) extend itself from the north, to the detriment of the half tribe of Manasseh, and Gad. We cannot, indeed, identify Rāmōth in Gilead—its modern identification with Es-salt rests on no certain ground, and is inherently improbable, Es-salt being so far south—; but in any case it was the city of refuge of the Gadites (Deut. 4 : 43); and as the Syrians were often, and for long times together, in possession of it (1 Kings 22 : 3 ; 2 Kings 8 : 28), they must have con-

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quered about half the territory of the $2\frac{1}{2}$ tribes. And at last, as we have already mentioned, those tribes were swept away from the Eastern Range by Pūl and Tilgath-pilnēser, kings of Assyria, and thenceforward *disappear from history*.

§ 4. Its Political Divisions in New Testament Times.

When we come to the Gospels, we find an entirely different division of Eastern Palestine. The southern division was called Peræa, which literally means the land "across." This name does not occur in the New Testament; but it is meant by "beyond Jordan" in Mark 10:1, where it is distinguished from "Judæa." St. Matthew says "Judæa beyond Jordan"; but he must have meant the same thing. Both these verses, in Mat. and in Mark, introduce what is called our Lord's "Peræan ministry," of which St. Luke gives a full account, from 9:51 to 19:28. It is remarkable that, while he gives such a full account, and St. Matthew (chaps. 19 and 20) and St. Mark (chap. 10) so much shorter accounts, yet St. Luke nowhere mentions the part of the country where the ministry took place which he records, and indeed this is clearly indicated only by the Evangelist (St. Mark) who gives the shortest account of that ministry. Yet this ministry, in word and deed, of our Lord, includes many of the most precious things of the Gospel. Peræa was assigned, in

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Herod the Great's will, to Herod Antipas along with Galilee. These two provinces touch each other only for a short distance across the Jordan ; for Galilee did not come nearly as far south as opposite the mouth of the Jabbok, and that river was the northern boundary of Peræa proper, though the name was sometimes extended as far as the Yarmuk. Yet there was good reason for this geographically-strange arrangement ; for the Jews formed the bulk of the population of Peræa, and hence the Jews of that period regarded Judæa, Peræa, and Galilee as the three Jewish provinces, and pilgrims from Galilee could travel to Jerusalem without touching Gentile soil. Hence we find that our Lord was opposed by Scribes and Pharisees in Peræa quite as much as in Galilee.

St. Luke (3 : 1) mentions Ituræa and Trachonitis as under Philip the brother of Herod Antipas, and Abilene as under Lysanias, at the time when John the son of Zacharias was called to be a prophet. Trachonitis we have already identified with the remarkable volcanic piece of land, now called Lējā. Abilene is the region around Abila, a city on Anti-libanus, north of Hermon. Ituræa is the most difficult to define. The Ituræans were noted nomads in those days, but the exact territory to which they gave their name is uncertain. Probably they were the same tribe as is called in 1 Chron. 5 : 19 Yatūr, with which the 2½ tribes of Israel made war. And these were almost certainly descended from

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Jatūr, a son of Ishmael, Gen. 25 : 18 ; 1 Chron. 1 : 31 ; if indeed the name even in these places does not denote a tribe rather than an individual.

Lastly, we come to Decapolis, a region rather than a definite *part* of the Eastern Range. It is mentioned in Mat. 4 : 25 ; Mark 5 : 20 ; 7 : 31 in connexion with the story of our Lord's ministry. As the name implies, it was originally a league of ten Greek cities. Others were added afterwards ; but though the "deca" part of the name thus became false, the language of the whole region remained intensely true. Many of Alexander's veterans are known to have settled in Syria ; and as other Greeks joined them and their descendants, a decided and strong Greek influence arose in the country. At the revival of Jewish power and influence under the Maccabees, they were outwardly subdued ; but Pompey the great, in 63 B.C., liberated them again ; and from that time onward they were, indeed, under the Roman Governor of Syria, so that their proceedings might at any time be revised by him ; but they were not only free from Jewish authority, but, with this exception, governed themselves and their surrounding territories according to their own laws, without interference from outside. Hence the Greek religion, Greek manners and customs, the Greek language, Greek art and literature, etc., flourished in them. It is difficult to realize the powerful influence which all this must have had on the Jewish inhabitants of the region, and of

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the neighbouring Galilee; in some cases tending to laxity, or at least breaking down prejudice, in others strengthening and hardening that prejudice.

The original ten Decapolitan cities were: (1) Scythopolis, the ancient Beth-shan or Beth-sha'ān (Josh. 17 : 11, 16 ; Jud. 1 : 27 ; 1 Sam. 31 : 10, 12 ; 2 Sam. 21 : 12 ; 1 Kings 4 : 12 ; 1 Chron. 7 : 29), famous as the place where the Philistines fastened Saul's body to the city wall. It lies at the bottom, *i.e.* lower end, of the Valley of Jezreel, and thus near Jordan on its right side. (2) Pella, on the left side of Jordan, a little lower down ; famous as the place where the Christians of Judæa found a refuge from the Roman siege of Jerusalem. (3) Dion, on a site unknown. (4) Gerasa, the people of which, the Gerasenes, are mentioned in Mark 5 : 1 ; Luke 8 : 26, 37. (5) Philadelphia, the ancient Rabbā, the capital of the Ammonites, destroyed by David (2 Sam. 12 : 26-29).* (6) Gadara, the people of which, the Gadarenes, are mentioned in Mark 5 : 1 ; Luke 8 : 26, 37 in the Greek text *now discarded*. (7) Raphana, on a site unknown. (8) Kanatha, the ancient Qanāth (Num. 32 : 42 ; 1 Chron. 2 : 23). This was the most easterly city of the Decapolis, at the edge of the mountainous region now called Jebel Haurān (see

* This city, now 'Ammān, has just lately sprung, and with it the long-extinct nation of 'Ammon has sprung into world-wide fame by having been selected as the starting-point of the new motor track over the desert to Baghdad.

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above). (9) Hippos, on the high land immediately to the east of the Lake of Galilee, and looking down upon the Lake. This is the member of the Decapolis which, next to, or even more than, Scythopolis, must have exerted a strong Greek influence over the Jewish inhabitants of Galilee. (10) Damascus, which is outside Palestine.

Let us now briefly recal what is written of our Lord's connexion with Decapolis. Quite early in His ministry multitudes from this region, as well as others, followed Him as a wonderful Healer (Mat. 4 : 25). Next, we find that he penetrated into Decapolis, *viz.* into "the country of the Gerasenes." Gerasa is on a tributary of the Jabbok; but this expression shows that their land abutted on the Lake of Galilee to the east; for it was there that the demoniac was healed; but being healed he "published in Decapolis how great things Jesus had done for him" (Mark 5 : 1, 20). Again, in the course of the longest tour that we know that He ever made, *viz.* from Gennesaret to Phœnicia, and thence round by the north to "the midst of the borders of Decapolis," and so again to the Lake of Galilee (Mark 7 : 31), He healed the man with an impediment in his speech, and performed the second miracle of feeding the multitude. All this shows how much of our Lord's ministry was among Gentiles; for the Jews were so few in Decapolis, that it is incredible that His ministry there affected only them.

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§ 5. Damascus.

We have already seen the natural situation and features of this city, said to be the most ancient in the world; so it only remains to trace briefly what is said about it in the Bible. After a merely topographical allusion to it in Gen. 14: 15, it is first mentioned in Gen. 15: 2. At least the most probable meaning of "Dammeseq Eliezer" is that Abraham's steward was one Eliezer, whom he picked up at Damascus on his way from Hārān to Palestine. It next appears, centuries after, in 2 Sam. 8: 5, 6, as an enemy of David, subdued by him. 1 Kings 11: 24 tells how it recovered independence during the latter years of Solomon's reign, which were years of decadence for his kingdom. From that time, for a few centuries, Damascus appears as the sworn foe of the northern kingdom of Israel; from the reign of Baasha, when it conquered the whole of Northern Palestine (1 Kings 15: 20), all through the reign of Ahab (1 Kings 20 and 22), in the time of Elisha (2 Kings 5 and 8: 7—5: 28, 29), in the reigns of Jehoahaz and Joash (2 Kings 13). Once only is a King of Israel said to have "recovered Damascus" (2 Kings 14: 28); but that state of things lasted but a little while; for in the reign of Ahaz we find the kings of Israel and of Syria invading Judah as allies of one another (2 Kings 16: 5; Is. 7: 1-9). For a while Damascus extended its

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authority far and wide (2 Kings 16 : 6). But that was the flicker of the candle before extinction. Ahaz, to save his kingdom from Syria, put it, and himself, into the hands of Assyria as vassals. "The king of Assyria went up against Damascus, and took it, and carried the people of it captive to Qīr" (probably somewhere east of Mesopotamia). Since then, Damascus has never been independent (nor, indeed, with few and quite temporary exceptions, have the Jews!). Sennacherib could boast, in Is. 10 : 9, that Jerusalem should soon share its fate. Thence follow the prophets' denunciations of Damascus, in Is. 17 : 1-3 ; Jer. 49 : 23-27 ; Amos 1 : 3-5 ; Zech. 9 : 1. This last passage, however, contains better things for Damascus. It says : "Damascus shall be the resting-place of the word of the LORD ; and the eye of man, and of all the tribes of Israel, is toward the LORD."

Coming now to what the New Testament says of Damascus, we find it all gathered round that great, critical, and blessed event, St. Paul's conversion. Acts 9 : 2 shows that the Jews were not only numerous there, but had power to apprehend any fellow-Jews who were obnoxious to them. 2 Cor. 11 : 32 shows that Damascus was then, or at latest on Saul's return from Arabia, under "Aretas the king," and the Governor whom he put over Damascus was sufficiently subservient to the Jews there, to try to apprehend him (Acts 9 : 23-25). This Aretas was king of the Nabatæans,

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an Arab tribe which traced its origin and its name to Nabaiōth, the eldest son of Ishmael (Gen. 25 : 13). How and why Damascus came for a time into the hands of Aretas, history does not say ; but the fact of its so coming is attested by coins. Though the place of St. Paul's conversion is now shown as near one of the gates of Damascus, it is more likely to have been somewhere in Hauran ; for it was "*on the way*" to Damascus (Acts 26 : 13) that it took place, though it was when he "drew nigh" to it (Acts 9 : 3 ; 22 : 6), near enough for him to be told "Arise, and go into Damascus" (ver. 10). "The street which is called straight" (Acts 9 : 11) is doubtless the one still called so, which is the principal thoroughfare in the city ; and "the house of Judas," which is now shown in that street, is likely to be genuine, for the simple reason that it is well known that in Western Asia the Muslims, on conquering those countries, turned Christian sacred buildings into sacred buildings of their own religion ; and Christians are likely to have kept as sacred the house where St. Paul became a Christian ; and the Muslims now hold it as a sacred place.

One more reference to Damascus, though almost outside the Bible, must be permitted here. When Christianity became dominant there, a magnificent Cathedral was built there, *it is said* on the site of the ancient temple of Rimmon (2 Kings 5 : 18) ; and dedicated to St. John the Baptist. This church the

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Muslims of course appropriated ; but left, carved on its outside wall, an inscription which by implication declares Muhammad to be a usurper, destined to give place again to Christ. The building, which is enormously large, is entered by gates at its two extremities ; and the ancient principal gate, in the middle of one of the long sides, is blocked up. But over it, in raised Greek characters in stone, is the Sept. version of Ps. 145 : 13, with the words “ O Christ ” inserted, and so running :

“ Thy kingdom, O Christ, is an everlasting kingdom ;
And Thy dominion endureth throughout all generations.’



PART II.

Some Places in the Central Range.

The Biblical sites, of the identification of which there is no doubt, are very few indeed. That it is the exact spot, where any event recorded in the Bible took place, can be identified in but very few instances; but hills, streams, and other natural features and even towns and villages in a *general* way, can be identified in a great number of cases. The few, of which there is, practically at least, no doubt are (1) the spring at Nazareth, whence the Virgin must have come for water; (2) the spot on the top of Carmel, where Elijah knelt and prayed for rain; (3) "Jacob's well" near Shechem; (4) the "Temple Area" at Jerusalem, though the exact limits of this are uncertain; and (5) the Cave of Machpelah, where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried. On all other supposed sites more or less of uncertainty, at least, rests; indeed, there are many traditional sites which *cannot* be right. The practice of identifying spots in the Holy Land with events in the Bible is coeval with Christian pilgrimages to that land, *i.e.* with the time of Constantine, if not earlier; but the Crusaders gave it a mighty impulse; and modern tourists have perpetuated their numerous errors. Meanwhile, "Palestine Exploration" has on the one hand disproved many traditional sites, but on the other confirmed many *general* ones.

Our reason for confining ourselves in this Part to

Kadesh-barnea.

the Central Range is that, in describing the other general divisions of Palestine, we have sufficiently mentioned the more important places. But the Central Range contains so very many more, than the other divisions do, of these places, that it seemed better to reserve the treatment of most of them (for some few *have* already been mentioned) for a separate Part of this book. We begin, as we did in the first Part, with the southern end of the Central Range, and gradually advance northwards.

§ 1. Kadesh-barnea. (Qādēsh-barnēa^s).

We begin with this place (Qādēsh-barnēa^s), the southernmost of all places in Palestine. Num. 20 : 1 shows that it was near the wilderness of Zin, which was to the west of the valley *now* called 'Arābā, south of the Salt Sea. Num. 34 : 4 and Josh. 15 : 3 show that the southern boundary of Canaan passed just to the south of it. Num. 20 : 16 shows that it was on the border of what was then the territory of Edom. And Deut. 1 : 2 shows that it was eleven days' march north of Sinai; though those marches, with all the Israelites' women, children, and cattle, cannot have been long. These indications, taken together, lead one to identify its site with a copious spring, now called 'Ain' Qadīs, *i.e.* the sacred spring. We read in the Bible of several places called Qādēsh, or Qedesh; evidently so called because, for some reason or other, each of them was considered a

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sacred place before the advent of the Israelites. The place we are now considering, though called simply Qādēsh in many places, is distinguished as Qādēsh-barnēa^c Num. 32 : 8 ; 34 : 4 ; Deut. 1 : 2, 19 ; 2 : 14 ; 9 : 23 ; Josh. 10 : 41 ; 14 : 6, 7 ; 15 : 3. The meaning of “barnēa^c” is unknown. Gen. 14 : 7 shows that it was originally called ‘Ēn-mishpāt ; *i.e.* “Spring of judgment” ; which agrees with the sacred character of a place, originally considered sacred, and therefore likely to attract surrounding tribes to come there for the settlement of disputes. In Ezek. 47 : 19 it is called Marībōth-Qādēsh, *i.e.* “strifes of Qādēsh” ; and in Ezek. 48 : 28 Marībath-Qādēsh, *i.e.* “strife of Qādēsh,” with evident allusion to Num. 20 : 13, 24. (In Num. 27 : 14 and Deut. 32 : 51 “Marībath-Qādēsh” *may* be read, as in Ezekiel ; but R. V. has connected “Marībath,” *i.e.* strife, with the word “waters” just before).

Kadesh-barnea first comes before us in Gen. 14 : 7, as the rendezvous of the invading armies from Mesopotamia, and the centre from which they subdued southern Palestine. It was from there that Moses sent the twelve spies to report on the state of Palestine proper (Num. 13 : 26) ; and when, through the unfaithfulness of ten of them, and the mistrust of practically the whole nation, that expedition ended in disaster, Qādēsh became their head-quarters for nearly 38 years, though the presence with them of such a multitude of

Beer-sheba.

cattle must have necessitated more or less of a dispersal through the surrounding country. (Deut. 2 : 14 *seems* to state that the journey from Qādēsh to R. Zered occupied 38 years; but as the texts which prove the opposite are more numerous, we must understand that text as meaning that between their first arrival at Qādēsh and their crossing the Zered, 38 years elapsed). It was there that the rebellion of Qōrah and his company took place; that Miriam, sister of Moses, died (Num. 20 : 1); that the second miraculous supply of water from the rock was given (Num. 20 : 11); and that Moses and Aaron, who failed on that occasion to honour God by implicit obedience to His instructions, received the sentence that they should not be allowed to enter Canaan. Here, therefore, we may well suppose, Moses wrote Psalm 90.

§ 2. Beer-Sheba. (Ba'ēr-sheba').

The origin of this name, which means "Well of oath," is to be found in Gen. 21 : 27-33. Abraham swore to a covenant there with Abīmelek, King of the Philistines, or Garārites; and "planted a tamarisk tree . . . and called there on the Name of Jehovah, the Everlasting God." It was there that Abraham received the command to offer up Isaac; and thence he went to Hebron to bury Sarah. After his death, Isaac lived in that neighbourhood; and in memory of a covenant, similar to that which Abraham had made there before

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either he renamed the same well 'Ba'ēr-sheba', it having been destroyed meanwhile, and his servants having opened it out again, *or* he gave the same name to another well near by, which his servants had dug for the first time (Gen. 26 : 26-33). In either case, the city (Gen. 26 : 33) took its name from the well, and has retained it to this day (Bīr-sabā'). Beersheba was the starting point of Jacob and his whole family from Canaan for Egypt (Gen. 46 : 1-7). After the conquest, this place was the southernmost of those occupied by the Israelites; hence the expression "from Dan even to Beersheba" (Jud. 20 : 1 ; 1 Sam. 3 : 20 ; 2 Sam. 3 : 10 ; 17 : 11 ; 24 : 2, 15 ; 1 Kings 4 : 25), and the reverse expression "from Beersheba to Dan" (1 Chron. 21 : 2 ; 2 Chron. 30 : 5), to signify the whole land from North to south. In the division of the land, it was assigned to Simeon (Josh. 19 : 2); but as that tribe soon became practically merged in Judah, it is in 1 Kings 19 : 3 said to "belong to Judah." This fact explains Elijah's finding an at least temporary asylum there from the wrath of Jezebel. Afterwards it became a centre of idolatrous worship. Hence, in Amos 5 : 5 it is mentioned among the places to which idolatrously-inclined Israelites wandered, as Hindus do now, in quest of satisfaction; and in Amos 8 : 14 it appears as the centre of some special cult, called "the way" or "sect" "of Beersheba," by which idolaters swore.

Lachish.

§ 3. Lachish. (Lākīsh.)

While the sites of Kadesh and Beersheba have been identified with practical certainty, that of Lachish is only probable. However, there is no doubt that it was in the southern part of the Lowland of Judah. It joined the great league of southern Palestine to overwhelm the Israelites, and to punish the Gibeonites for submitting to them. Consequently, after the defeat of that league, it was taken after a siege of parts of two days, and its inhabitants exterminated (Josh. 10 : 3-5, 31, 32). Long after this Micah 1 : 13 mentions Lachish as "the beginning of sin to the daughter of Zion, for the transgressions of Israel were found in thee"; which can only mean (though we have no corroborative statement elsewhere) that the worship of the calves, and possibly also the worship of Baal, which were introduced into the northern kingdom long before the southern, found their way at last to Jerusalem viâ Lachish. This place next appears in the story of Sennacherib's invasion of Southern Palestine. A comparison of 2 Kings 18 : 13, 14, and again of Is. 36 : 1, 2, shows that Lachish was taken by him early in the war, probably as a base for his advance against Jerusalem, and also to stop the Egyptians from coming to its rescue. This siege was considered by Sennacherib to be worthy of indelible memory by means of sculpture, which has been excavated in the ruins of Nineveh, and is in the British Museum. It was to Lachish that Hezekiah sent

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Sennacherib an embassy of submission, with enormous presents to induce him to forego his intended attack on Jerusalem: and it was from the same place that Sennacherib replied by sending a large part of his army to overawe Jerusalem, and induce Hezekiah to give up the place without a siege (2 Kings 18 : 17—19 : 8).

§ 4. Libnah.

This place appears from Josh. 10 : 31 to have been not far from Lachish, and to the north of it. Otherwise, its site is unknown. It shared the fate of Lachish and the other cities which had attempted to destroy the Israelites (Josh. 10 : 30). We next hear of it as a place which revolted from Judah in the reign of Jehoram (2 Kings 8 : 22). This seems to show that it was at that time largely inhabited by Gentiles of some nation or other. While Sennacherib's army, under Rabshakeh, was endeavouring to frighten Jerusalem into submission, Sennacherib himself undertook the siege of Libnah; and it was there, after being rejoined by that detachment, that 180,000 of his troops miraculously perished in one night (2 Kings 19 : 8, 35); and this disaster brought the whole campaign to an ignominious end (2 Kings 18 : 33, 36).

§ 5. Gezer.

This place was still farther north, between the road and the railway from Jaffa to Jerusalem. It is now important as one of the few places which recent

Gezer.

excavations have revealed the whole past history. The remains consist of layers, one upon another ; each layer being the remains of the Gezer of one period. Thus, the lowest has been found to be a city of a primeval race, anterior to the Canaanites ; the next, a Canaanite city ; above that, an Israelite city ; and the highest, Greco-Roman. In biblical history it first appears in Josh. 10 : 33, where it is said that its king came to the help of Lachish when Joshua attacked the latter ; with the result that he and his army were annihilated. It was allotted to the Kohathite Levites (Josh. 21 : 21) ; but the Cannanites retained it (Josh. 16 : 10 ; Jud. 1 : 29) till after the time of David, who fought there with the Philistines (1 Chron. 20 : 4). In that battle the Philistines were worsted ; but Gezer does not appear to have been taken. (That battle is said in 2 Sam. 21 : 18 to have taken place at "Gob" ; a name otherwise unknown, and which *may* have been erroneously written by a scribe for "Gezer"). In fact, it never came into the possession of Israel till the time of Solomon, and not then by Israel's own act ; but by that of Pharaoh, who took it, burnt it, slew its inhabitants, and then gave it as dowry to Solomon's wife, who was Pharaoh's daughter. Hereupon Solomon fortified it (1 Kings 9 : 16, 17).

§ 6. Hebron.

This place is about half-way between Beersheba and Jerusalem, and on a direct line between these two

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places. Its ancient name was Qiryath-Arba^s; and under this name it boasted of a remote antiquity (Num. 13 : 22). "Qiryath-Arba^s" means the "citadel of Arba^s"; and Josh. 14 : 15 tells us that Arba^s was "the greatest man among the "Anāqīm," who were a tribe of giants (Num. 13 : 33), and "the father of "Anāq" (Josh. 15 : 13), which *may* mean the same thing. The first mention of Hebron is in Gen. 13 : 18, where we read that Abraham, after Lot separated himself from him, "moved his tent, and came and dwelt by the oaks" (or "terebinths") of Mamre, which are in Hebron; and there he built an altar to Jehovah; from Gen. 14 : 13 we learn that these trees belonged to three brothers, of whom Mamre was one, the others being Eshkol and Aner (Gen. 14 : 24); and that these were Amorites. So it was there that Abraham prepared his successful expedition against the four invading armies (Gen. 14 : 14, 15); that "he believed in Jehovah, and He counted it to him for righteousness"; that God made a covenant with him, specially mentioning the extent of the promised land, and the tribes then inhabiting it (Gen. 15 : 6, 18-20); that Ishmael was born, when Abraham was 86 years old, and God was, in consequence of his sin, silent to him for 14 years (Gen. 16 : 15, 16); that, when he was 99 years old, God appeared to him again, and changed his name from Abram to Abraham, and gave him the ordinance of circumcision (Gen. 17 : 1, 5, 9-14, 23-27); and that he

Hebron.

received the visit from the three angels, and the second announcement of the birth of Isaac (Gen. 18 : 1-15). For some unknown reason, he was not living there when Sarah died there; but hearing of her death, he came there to bury her. It is from this point that the sacredness of Hebron begins. The majority of inhabitants at that time seem to have been Hittites; and from them Abraham bought a field, and a cave at one end of it (both apparently called Machpelah), with strictly legal formalities (Gen. 23 : 2-20. Verses 17 and 18 read like a legal document), and buried Sarah. There Abraham himself was afterwards buried by his sons (Gen. 25 : 9, 10); there Isaac and Rebekah, and Jacob and Leah, were buried (Gen. 49 : 29-32; 50 : 13). It is this fact, *viz.* the burial there of the three patriarchs and their wives (for in God's sight Leah was Jacob's true wife, seeing that he had, though unwittingly, acted a husband's part to *her* first), that constituted the ground of the sacredness of Hebron, which persists to this day. It is one of the four most sacred places of the Muslims on earth; who guard the entrance to that cave with most jealous care. No Jew is allowed to enter; they can only insert into the crevices of the wall outside their piteous prayers to the three patriarchs. King Edward VII when Prince of Wales, and a few American millionaires since, are the only Christians ever (in the last centuries) allowed to enter. The cave is the source of the modern name of Hebron, *viz.*

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El Khalīl, "The Friend" (*viz.* of God). Machpelah is said in the above-mentioned places to be "before Mamre," which in this case seems to mean "in front of," opposite "Mamre"; and this is only one of many indications in the Bible narrative, that Hebron (with which Mamre is identified in Gen. 23:19) was not, in those times, in the valley as it is now, but on the hill above it. It is the mausoleum of the patriarchs that has drawn the city down to be close to it. But in Josh. 14:12 Caleb speaks of it as *on a hill*.

It was at Hebron that Isaac lived in his latter days, and there that he died, and was buried by his two sons (Gen. 35: 27-29). Apparently Jacob, who had joined his father there, continued to live there (Gen. 37: 14; notice "*the vale of* Hebron," which seems to indicate that he lived, not in the town, but in the valley below, close to the Mausoleum) until he finally left Canaan for Egypt (Gen. 46: 1). Hebron next comes into sight in the account of the 12 spies' travels in Canaan (Num. 13: 22-24). "The Valley of Eshcol" is probably a side valley, which runs down into "the vale of Hebron," and is to this day famous for the excellence of its grapes. In the conquest, Hebron figures as one of the five confederate cities which sought to destroy Israel, but were utterly defeated (Josh. 10: 3, 5, 23, 36, 37). Afterwards Joshua came to Hebron, and cut off some of the giants who lived there (Josh. 11: 21). But the completion of this work was left for Caleb, to whom the posses-

Hebron.

sion of Hebron was made over, as a reward for his faithfulness as a spy, when he "wholly followed Jehovah, the God of Israel," and on condition that he drove out from it the remainder of the giants (Josh. 14 : 12-14). Afterwards Hebron was made a Levitical city, and a city of refuge; *i.e.* the city itself, with the pastures (mis-translated "suburbs") in its immediate vicinity, was made over to the Levites; and all the territory belonging to it, *viz.* villages and fields, remained the inheritance of Caleb and his posterity (Josh. 20 : 7 ; 21 : 9-12).

Hebron next comes into prominence as the place to which God directed David to go and establish himself as king, after the death of Saul (2 Sam. 2:1-4). And there David reigned, but only over the tribe of Judah, for 7½ years (2 Sam. 2:11). It was during this time that Hebron was defiled by the innocent blood of Abner, treacherously slain by Joab, and heartily mourned over by David (2 Sam. 3:17-39); and the murderers of Ishbosheth were hanged "beside the pool in Hebron" (2 Sam. 4:5-12). At the end of this period, "all the tribes of Israel came to David to Hebron," and there "they anointed David king over" the whole nation. 1 Chron. 12:23-40 gives a full account of this great and joyful gathering; how many came from each tribe "with a perfect heart to Hebron, to make David king over all Israel; and how royally they were all entertained by the Hebronites at the great feast, whereby the new kingdom was inaugurated (see verses 38, 39).

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The last mention of Hebron in the Bible is a sad one. 2 Sam. 15 : 7-12 shows that it was the focus of Absalom's rebellion against that very David whom it had so cordially welcomed many years before. It also shows that it had retained its specially sacred character, so that it was supposed to be a suitable place for paying vows, and for inaugurating the rebel kingdom by sacrifices (*i.e.* "peace offerings," of which the guests mentioned in ver. 11 partook, thus participating unwillingly in the inauguration of the rebel kingdom).

§ 7. Bethlehem.

This place is close to the same road, which runs from Beersheba through Hebron to Jerusalem; from which city it is only five miles distant. It is situated on a spur of the Central Range, which overhangs the rapidly descending country to the east, where are the fields in which David kept his father's sheep, and (centuries later) those shepherds kept their sheep, to whom the angel revealed the birth of Christ (1 Sam. 16 : 11 ; 17 : 15, 28 ; Ps. 132 : 6 ; Luke 2 : 8-14). At what time it received the name "Bethlehem" (lit. place of bread, probably because of the fertility of the soil around it), is unknown ; but it first appears under the name Ephrāth (which probably means "fruitfulness"), Gen. 35 : 16, 19 ; 48 : 7. This name continued, in the form Ephrāthā (which means the same), after the town had begun to be called Bethlehem; see Ruth 4 : 11, where

Bethlehem.

it appears as a synonym of "Bethlehem"; Micah 5 : 2, where the two names are conjoined, "Bethlehem-Ephrāthā"; Ps. 132 : 6, where "Ephrāthā" occurs alone. But the style in these three places is highly poetical; from which we may infer that in ordinary, every-day, speech the name Ephrāthā had been dropped, and "Bethlehem" alone survived. It was sometimes called "Bethlehem of Judah" (*e.gr.* Jud. 17 : 7, 9) to distinguish it from a place of the same name in the territory of Zebulun, mentioned in Josh. 19 : 15.

Bethlehem comes into the history first as the place on the way to which, and not far from which, Rachel died in giving birth to Benjamin (Gen. 35 : 16-20). The "pillar" set up by Jacob on her grave is probably on the same site as the very plain tomb which now stands on the right (going *from* Jerusalem) of the road from Jerusalem to Bethlehem. This place figures again in the sad story of Jud. 19. Next, it appears as the home of Elimelech and Naomi, to which the latter returned after her husband's and her sons' deaths, accompanied by Ruth, one of her daughters-in-law; who there married Boaz, one of the chief men of the place, and thus became an ancestress of David, and of Christ (Ruth, the whole book, specially 4 : 21; Mat. 1 : 5, 6, 16). It was there that David was born, and was anointed (1 Sam. 16 : 1, 12, 13). 1 Sam. 23 : 14-17 shows that in the troubled years, when David was an outlaw, Bethlehem was at one time in the hands of a

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Philistine garrison, and David was overcome by a strange longing for the water of the well, "by the gate" of the town, out of which he had doubtless drunk in the happier days which were past. There is a well, at the entrance to the modern town; but experts say this cannot be the one referred to, because Bethlehem has shifted towards the end of the spur on which it stands. Bethlehem was one of the cities fortified by Rehoboam, when established in his diminished kingdom (2 Chron. 11 : 6). By the time of Micah (5 : 2) it appears to have shrunk to small dimensions; which fact is placed in contrast to the everlasting and world-wide fame which it was destined to receive as the birth-place of the Messiah. This fact appears to be referred to in Ps. 132 : 6-8, where with the original David's "affliction" (verse 1) is contrasted the royalty of "the son of David," who would more than retrieve the debasement of "the house and family of David" (Luke 2 : 4; see 1 : 32, 33). Jer. 41 : 17 seems to show that Chimham, son of Barzillai, whom David took to be his companion, at the instance of his father, as a reward for the latter's loyal hospitality (2 Sam. 19 : 31-40), settled in Bethlehem; and that the inn of that town was for some reason called after him; and thence it was that the unbelieving and disobedient remnant of the Jews started to settle in Egypt.

The birth of Christ at Bethlehem, of course, overshadows, as with the shadow of a luminous cloud, all

Jerusalem.

the former glories of the place. The Jews knew that the Christ was to be born in Bethlehem (Mat. 2 : 5 ; John 7 : 42) ; yet they did not recognize their Messiah in Jesus. The Bible gives no hint as to *where* in Bethlehem that wondrous Birth took place ; but very early tradition places that “inn” in a cave, over which the “Church of the Nativity” stands ; and this church is the only one there which was certainly in existence before Constantine. It may be well here to correct a very prevalent error, that the “wise men from the East” visited the divine Babe while He was still in that inn, in fact along with the Shepherds ; whereas it is distinctly said in Mat. 2 : 9, 11 that by the time that the Magi arrived, He was in a “house.” Evidently, as soon as the crush caused by the census was over, Joseph was able to hire a house of some kind for his family.

§ 8. Jerusalem.

1. The Situation.

Jerusalem occupies the lower end of a tongue of rocky land, which breaks off from just on the eastern side of the summit of the Central Range, and slopes south-south-eastwards. At this lower end, the tongue divides into two parts, the western and the eastern. The western is broad, and is many yards higher than the eastern ; the eastern is narrow, and comes to a ridge at the top. These are known as the Western Hill, and the Eastern Hill, of Jerusalem. The valley which separates

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them, and which is very much deeper and wider at its lower than at its upper end, is called the Tyropœon Valley. At a little distance from its lower end, a tributary, but very much smaller, valley runs westwards, dividing the Western Hill into two parts, north and south; of which the northern is of course the higher. But this small valley does not quite reach to the western edge of the tongue; it comes to an end a little short of it, leaving a space where the northern and southern parts of the Western Hill join together. The western and southern sides of the whole tongue (we use these words for convenience sake, rather than "west-south-west" and "south-south-east"; and so we shall, in speaking of the other two sides) are bounded by a valley, which descends rapidly, and is called the Valley of Hinnom; see Josh. 15:8; 18:16; Neh. 11:30; also the Valley of the son of Hinnom, Josh. 15:8; 18:16; 2 Chron. 28:3; 33:6; Jer. 7:31, 32; 19:2, 6; 32:35; also in one place, 2 Kings 23:10 (according to one reading) the valley of the children of Hinnom. The east side of the tongue is bounded by a smaller valley, which also descends rapidly. Europeans now generally call it the Valley of Jehoshaphat, probably from a misapplication of Joel 3:12; but the Bible calls it the Valley of Qidrôn, from the stream which flowed at the bottom of it, which is mentioned in 2 Sam. 15:23; and alluded to in the "passed over" in that verse and ver. 22; also in 1 Kings 2:37; 15:13;

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2 Kings 23 : 4, 6, 12 ; 2 Chron. 15 : 16 ; 29 : 16 ; 30 : 14 ; Jer. 31 : 40. In John 18 : 1 it (the stream) is called a "winter torrent," which shows that by that time it had ceased to flow all the year round, as it has now ceased to flow at all, except immediately after very heavy rain. The cause of both these facts will be mentioned presently. ("Qidron" comes from a Hebrew root which signifies "to be dark," and probably alludes to the dark colour of the water, or perhaps to the narrowness of the valley. The Greek text, which has come down to us, of John 18 : 1 says "of the cedars"; but probably this is a mistake made by a very early copyist, to whom the Greek for "cedar" was well known, but the Hebrew meaning of "Qidrōn" was unknown). These two valleys (Hinnom and Qidrōn) meet under the south-east angle of the tongue, and the united valley then falls rapidly to the Salt Sea. On the north side of Jerusalem the ground slopes gently upwards, till it reaches the root of the tongue, close to the summit of the Central Range.

Ps. 125 : 1 speaks of the firmness of Jerusalem, which arises from its being founded on hard rock ; and the next verse says "the mountains (or rather "hills") are round about Jerusalem." Let us now see in what sense this is true, which is not the sense which *we* would naturally attach to the words. On the east is the "Mount of Olives," considerably higher than Jerusalem, and separated from it by the Valley of Qidrōn.

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It is joined to the high ground to the north of Jerusalem by a continuation northwards of a range lower than itself; and it is bounded southwards by the gorge, referred to above, formed by the valleys of Hinnom and Qidrôn. In the Old Testament it is mentioned only in 2 Sam. 15 : 30 and (by allusion) in 2 Sam. 16 : 1 ; and in Zech. 14 : 4. In 2 Kings 23 : 13 the same hill is called "the Mount of Corruption," from the fact that Solomon had defiled it by building upon it high places for the worship of heathen gods (1 Kings 11 : 7, where "before" means "the east of"). (Only the southern spur of the Mount of Olives is now called the "Mount of Offence," in allusion to the same fact). But it is because of the New Testament references to the Mount of Olives, that its name has become so dear to Christians. The only reference to it before the account of our Lord's final visit to Jerusalem is in the fragment of some otherwise unknown but ancient work, John 7 : 53—8 : 11, where it is said in 8 : 1 that "Jesus went" from the Temple "to the Mount of Olives." In Mat. 21 : 1 ; Mark 11 : 1 ; Luke 19 : 29 it is mentioned as the hill which forms the last stage of the toilsome ascent from Jericho, and from not far from the summit of which He sent two of His disciples to fetch the foal, on which He rode as King into Jerusalem. When He crossed the summit, and the whole of Jerusalem burst on His view, He wept with loud sobs over the latter (Luke 19 : 37-44). On one of the few days between that and the Cruci-

Jerusalem.

fixion He sat upon the Mount (Mat. 24 : 3 ; Mark 13 : 3), probably about half-way upon its western side, because St. Mark says it was "over against the Temple"; and discoursed to His disciples on the catastrophe which was coming to Jerusalem first, and then to the world. In Luke 21 : 37 we are told that "every night" during those few days "He went out, and spent the night in the mount called that of Olives"; which must mean in Bethany (Mat. 21 : 17 ; Mark 11 : 11, 12), which is not far from the summit on the eastern side. Then, on the last night of His life on earth, having finished His discourse to His disciples in the "upper chamber" after the passover meal and the Holy Supper, and having "sung a hymn," He and they went forth "unto the Mount of Olives" (Mat. 26 : 30 ; Mark 14 : 26 ; Luke 22 : 39), *i.e.* to Gethsemane at the foot of it, to the Agony and the Arrest. Lastly, Acts 1 : 12 gives as the place of the Ascension "the mount called Olivet"; but St. Luke had already given it more accurately in Luke 24 : 50, where he says "He led them out" (*viz.* from Jerusalem) until they were over against Bethany, *i.e.* decidedly on the eastern side of the hill, near the summit. Indeed, one cannot imagine that He, who purposely revealed Himself, after His Resurrection, only to His own disciples (Acts 10 : 40, 41), would ascend from such an exceedingly conspicuous place as the summit itself; and therefore one is glad to think that Christians and Muslims are both mistaken in holding the

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Ascension to have taken place from the very summit, where they have a combined chapel.

On the south side of Jerusalem there is the hill now called that "of Evil Counsel," from the tradition that it was there that the Council was held which decided to put our Lord to death. This hill is nowhere mentioned in the Bible; but doubtless it is included among the hills which "are round about Jerusalem." However, on the north and west sides of the city there are no such hills; but the *ground rises* very perceptibly, away from the city, on both these sides. On the west it reaches the summit of the Range very soon, and then it begins to descend on its western side. This descent is not at first rapid; it expands into a shallow hollow which is called in the Bible the "Valley of Rephaim" (*i.e.* giants). It was there that the Philistines "were encamped," when their "garrison was in Bethlehem" (2 Sam. 23 : 13, 14; 1 Chron. 11 : 15, 16), during the outlawry of David; and when he became paramount King of Israel, and the Philistines came to "seek" him, they "spread themselves in the Valley of Rephaim," or "made a raid" there, and were defeated there (2 Sam. 5 : 17-21; 1 Chron. 14 : 8-12). Undaunted, they made another similar experiment in the same place, and with the same result (2 Sam. 5 : 22-25; 1 Chron. 14 : 13-16). From Is. 17 : 5, which is the last place in the Bible where the name occurs, it appears that by that time this hollow was used as a corn-field. To the north

Jerusalem.

of Jerusalem the ground, naturally, continues rising over a much longer space before it reaches the summit. On this high ground was the city Nob, so much higher than Jerusalem that it commanded a view of it; and therefore Isaiah, in his prophetic vision of the approach of Sennacherib to Jerusalem from the north, sees him halting there for one day, and "shaking his hand," in exulting defiance, "at the mount of the daughter of Zion, the hill of Jerusalem" (Is. 10 : 32).

There is no spring in Jerusalem; and only one near it. This is an intermittent spring on the east of the southern, sloping, end of the Eastern Hill. It is known in the Bible by two names, *viz.* (1) Gihon (lit. the gushing, so called from the water which suddenly swells up when it is the time for it); and (2) Shīlōah or Shelah, lit. the sent, or sending, forth, *viz.* of water. The former name occurs in 1 Kings 1 : 33, 38, 45; 2 Chron. 32 : 30; 33 : 14. The latter in Is. 8 : 6 (Shīlōah) and Neh. 3 : 15 (Shelah).

We have mentioned one passage which refers to the general situation of Jerusalem, *viz.* Ps. 125 : 1, 2. Another is Ps. 48 : 2, "Beautiful in elevation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city" (or "citadel") "of the great king." Of these five clauses, the central one contains the subject, the four others the predicates of it. Of these four, the second and fourth view Jerusalem (here called "Zion") from the spiritual stand-point, the first and

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third view it from the material. Of these two, the former, "Beautiful in elevation," would be impossible to any one approaching, or looking at, Jerusalem from any quarter except the south-east. From all other directions it is *lower* than the beholder; but to any one coming up the valley formed by the junction of those of Hinnom and Qidron, it appears very elevated. This fact alone, apart from the contents of the psalm, appears to show that it was composed by some member of the host returning from the valley of Barākā (2 Chron. 20 : 26-28; see above, under the head of "the Salt Sea"). The latter clause, "on the sides of the north," also proves that the psalm was written on the south of Jerusalem. And besides this, the Hebrew word translated "sides" means literally two protrusions with a recess between; and this exactly describes how the western and eastern hills of Jerusalem, with the Tyropean Valley between, appear from the south and south-east.

This account of the situation of Jerusalem should be concluded by a statement of the fact, that the Jerusalem of the Bible lies for the most part under an immense quantity of rubbish and débris, caused by the very many times (probably more than any other city in the world has undergone) that it has been besieged, taken, and destroyed. This process must have begun early in Bible history; so that between the first mention of it in the Bible and our Lord's time, the surface

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of the city must have greatly changed, owing to the many sieges and destructions which it had undergone meanwhile. Neh. 2 : 14 ; 4 : 2, 10 show clearly how much "rubbish" even its destruction by the Chaldeans had caused; but that caused by the long siege by Titus must have been vastly more. Luke 19 : 44 foretells a very thorough destruction of the city; and the materials of the houses could not be annihilated, but must have remained on the ground in the form of rubbish. This rubbish would naturally accumulate in the valleys; accordingly we find that the Tyropœon Valley, and the valley which joins it at right angles from the west, are to a great extent filled up with rubbish, indeed the latter valley almost entirely filled up. And the destruction of the Temple, and the many other houses on the eastern hill, has caused such an amount of débris to fall down into the Qidron valley, that the centre of that valley is now 30 feet further east than it was in Bible times. An interesting example of the fact, that ancient Jerusalem is now (for the most part) deep underground, is seen in what may possibly be the Bethesda of John 5 : 2, a pool which will be described later. Before this pool was reached, two churches, one on top of the other, and a considerable depth of earth above the upper one, had to be dug through! In fact in some places the débris is from 80 to 125 feet deep! It is only the excavations, carried on of late years by the "Palestine Exploration Fund," that have revealed

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to us the little that we know of ancient Jerusalem; and they were carried on under difficulties, hindrances and opposition of all sorts under the Turkish Government, which would have baffled men any less determined to understand, and publish their understanding of what the Bible tells of Ancient Jerusalem. Now that a brighter era has dawned on the Holy City (so called by Jews, Christians, and Muslims), there is every hope that exploration will proceed apace, and that many references in the Bible to the topography of Jerusalem, which are now uncertain or even misunderstood, will gradually become plain.

2. Before the Time of David.

In the "Tel-el-Amarna" tablets (so called because lately discovered under Tel-el-Amarna in Egypt), which are a collection of letters, addressed to the King of Egypt by a number of Governors appointed by him to various places in Palestine and Syria, and entreating his aid against an invading host (which some suppose to be the Israelitish army under Joshua), Jerusalem appears as *Urusalūm*, *i.e.* City of Peace. There can be no doubt that this is the original of the name which with us takes the form "Jerusalem"; which in Hebrew is *Yarūshālaim*, and in Aramaic is *Yarūshalēm*. And hence we can easily see that sometimes the word for "city" was dropped, and the place was called *Shālēm* (in the English Bible "Salem") in Gen. 14 : 18. This

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is the first mention of the place in the Bible; from which it appears that in the time of Abraham it was ruled by a Canaanitish king (using this word to denote *all* the tribes which occupied Palestine before the coming of Israel), who acknowledged one supreme God. (The whole significance of the incident is brought out in Heb. 7). It has been thought that "the King's Vale" (Gen. 14 : 17), which is probably the same as that which is called in the English of 2 Sam. 18 : 18 "the King's Dale" (the Hebrew is the same in both places) is the Valley of Qidron; but the Hebrew word rendered "vale" or "dale" signifies a wider hollow than that. In any case it must have been near Jerusalem. In later times "Shālēm" seems to have been confined to poetry; for Ps. 76 : 2 is the only other place where this name occurs ("Salim" in John 3 : 23 is a quite different place).

If the traditional view, that "Moriah" in Gen. 22 : 2 is the Eastern Hill of Jerusalem, is correct—as it seems from 2 Chron. 3 : 1 to have been regarded in the chronicler's time—, then this is the next biblical reference to any part of Jerusalem. But "the *land* of Moriah" cannot possibly mean a single hill. Rather, "one of the mountains which I will tell thee of" seems to show clearly that "Moriah" was, in Abraham's time, an extensive area in which several "mountains" (rather, "hills") were situated. Hence, until we receive further light, we must be content to remain in ignorance both of what is meant by "the land of Moriah," and of where

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the sacrifice of Isaac took place. All we know is, that it was three days' (*i.e. at least 48 hours*) journey from Beersheba.

The name "Jerusalem" first occurs in Josh. 10: 1, 3, 5; where its king Adōnī-zedeg (lit. "lord of righteousness") appears as head of a league of southern Canaanites against Israel. It is perhaps significant that Jerusalem was *not* captured after the league had been utterly defeated, as most of the cities in league with it were (see Josh. 10: 31-39); nor does it appear in the list of cities taken by Joshua in 12: 7-24. After his death, the Jews took it (Jud. 1: 8), and (apparently) buried in it the king who had raised the league against them (Jud. 1: 5-7). But this capture seems to have had but temporary effect; for ver. 21 of the same chapter speaks of its being still inhabited by 'Jebusites. Josh. 15: 63 says the same thing, with the difference that it gives the Jews, instead of the Benjamites, as those that failed to expel the Jebusites. Indeed, verse 8 of the same chapter identifies Jerusalem with "the Jebusite"; and so does 18: 28. Jud. 19: 10-12 not only identifies it with "Jebus," but treats it as altogether a heathen city, in which no good Israelite could pass the night. And so it continued till David took it.

3. In the Times of David and Solomon.

David is said in 1 Sam. 17: 54 to have brought Goliath's head to Jerusalem. It is difficult to under-

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stand this statement, except as possibly referring to a time when Jerusalem was in the hands of Israel. Perhaps it is better to assume a copyist's error here. Anyhow, the first time that Jerusalem came permanently into Israelite hands was that recorded in 2 Sam. 5:6-9; 1 Chron. 11:4-8. From this passage we learn (1) That as soon as all the tribes of Israel had rallied to David (the house of Saul being practically extinct), he felt that Hebron, where he had reigned $7\frac{1}{2}$ years, was too far south, and too much in the centre of his own tribe, to be a real capital for the whole country and nation; and that Jerusalem, which had so far resisted the arms of Israel, was far better adapted for the purpose. Also he probably wished to reconcile the Benjamites, the tribe of Saul, to his dynasty by choosing a place in their territory for the capital; for Josh. 15:8; 18:16 show that while the valley of Hinnom was allotted to Judah, Jerusalem itself belonged to Benjamin. (2) That the part of Jerusalem which David wrested from the Jebusites was "the stronghold of Zion." This has been proved, by many converging testimonies in, and inferences from, the Bible to have been not the traditional "Zion" at the southern end of the Western Hill, but on the southern brow of the *Eastern* Hill. (3) That David "went to Jerusalem against the Jebusites" before he attacked Zion. This seems to indicate that the city lay below Zion, about the place where the Hinnom and Qidron valleys converge; and with this

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accords Ps. 68:29, where "thy temple *at* Jerusalem" is a mistranslation for "thy temple *over* Jerusalem"; a phrase which cannot be made to fit in with the traditional "Zion" (the "temple" here mentioned is, of course, not the temple afterwards built by Solomon, but the tent in which David put the ark, which event was the occasion of his composing Ps. 68). (4) That the Jebusites trusted to the strength of their fortress, and defied David to take it (verse 6, latter part), probably by "the blind and the lame," "that are hated of David's soul" (verse 8), the Jebusites meant their idols, which they knew that David abhorred. (5) That, nevertheless, David captured the fortress (Chronicles says, through Joab), those that stormed it getting up to it by a "watercourse" (verse 8); of the nature and exact locality of which we are ignorant. Probably, however, it was a covered drain for letting the water run off the hill; hence by its use the storming party would take the defenders by surprise; and at the same time its use implies great venturesomeness on the part of the assailants, who could not know what obstacles they might meet with inside it. (6) That the fortress was thenceforth called "the City of David," and made his residence, verses 7 and 9. And this continued to be the royal palace of his successors until the captivity, and even when the whole city lay waste that part still retained the name of "the upper house of the king" (Neh. 3:25). (7) That having established himself in Zion, he

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proceeded to fortify, and enlarge, the city. 2 Sam. 5 : 10 says that "he built (*i.e.* fortified) round about from Millo and inward"; and 1 Chron. 11 : 8 says that "he built the city round about, from Millo even round about; and Joab repaired the rest of the city." The literal meaning of "Millo" is "filling up"; which does not help us much in fixing the part which was so called. It may be the space between the fortress on the brow of the hill, and the city in the valley below; thus forming one continuous city; and this is the idea that the account in Chronicles leans towards. Or it may be that David filled in a portion of the mouth of the Tyropœan valley, on its east side; thus enlarging the Eastern Hill somewhat, and with it the city. To this view the "inward" in 2 Sam. inclines.

The next step which David took was to build himself a palace, with very substantial help from Hiram, King of Tyre (2 Sam. 5 : 11; 1 Chron. 14 : 1). The next was intended to give a religious, as well as a political, character to Jerusalem as the capital of the nation; to make it the centre of their worship by removing to it the sacred Ark from Kirjath-jearim (1 Sam. 6 : 2), called "Ba'alē Judah" in 2 Sam. 6 : 2 (see Josh. 15 : 9, 60). He was foiled in his first attempt, but 3 months after succeeded well. With a great and joyous procession, he brought up the Ark, "and set it in its place, in the midst of the tent that David had pitched for it" "in the city of David"

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(2 Sam. 6:11-17; 1 Chron. 15:14—16:1). That appears to have been the occasion of the first introduction of music into the regular public worship of God. Asaph, Heman, and Jeduthun, each with a number of relatives, were appointed as "Chief Musicians," each with certain kinds of musical instruments, to minister with song before the tent in which the Ark was (1 Chron. 6:31-48; 16:4-6, 37-42). But the time came when David could not be content to have the symbol of Jehovah's presence with His people kept in a mere tent, which would need constant repairs, and might easily be destroyed. The thought came to him, that he must not himself be enjoying a comfortable life in a palace of cedar, while "the Ark of God dwelt within curtains" (2 Sam. 7:2). God did not accept his pious wish, but (1) gave him something infinitely better (ver. 21) in the promise of an everlasting kingdom in his posterity (verses 12-16), and (2) in the promise that that posterity should build the Palace for God (ver. 13). (It should be noted that the subject of the verbs in verses 12-16 is not—*primarily*, at least—any one person, whether Solomon or Christ, or any other, but "David's seed," i.e. posterity). On the strength of this promise, David began to make Jerusalem the capital, not only of Palestine, but of a mighty empire (2 Sam. 8), in which the surrounding nations should take part with Israel in the worship and service of Jehovah. Ps. 18:37-50 expresses David's resolve and hope to accomplish this. But David's sin

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effectually stopped its realization; and it was reserved for Him, who is the crown of David's posterity—"the Son of David *par excellence*"—to accomplish vastly more than ever entered David's mind, and that not by force and conquest, which was all that David could think of, but by the gentle persuasion of His Spirit. We next find, alas! that David "tarried at Jerusalem" (2 Sam. 11:1), when he ought to have been at the front; and *that* opened the way for that sin, in consequence of which he had to leave Jerusalem as an exile (2 Sam. 15:13-30); and for a while Jerusalem was the capital of his wicked son Absalom (2 Sam. 15:37; 16:15). Enrogel, where the two high-priest's sons stayed to receive from the city messages for David, was probably the name of what is now called "Joab's well," at the confluence of the valleys of Hinnom and Qidron. David's return to Jerusalem, after Absalom's death (2 Sam. 20:3) was not, for some time, a beginning of peace to him, but at last a new era dawned for him, and for Jerusalem; and *that* through God's graciously overruling another, but far less heinous, sin of his. For an account of this we depend no longer on 2 Samuel, but on 1 Chron. 21-29. David when penitent, was commanded by God to erect an altar in the threshing-floor of Ornan (or Araunā), a Jebusite. This was at the top of the Eastern Hill, only a little behind the fortress of Zion; and the fact that a Jebusite was allowed to remain there, and carry on his usual avocations without disturbance so close to the

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royal residence, is a striking proof of the absence of any wish to exterminate, or even annoy, the aborigines when they submitted, as this man must have done; indeed, it appears that he had become a convert to the faith of Israel.

After sacrificing on that threshing-floor, David said: "This is" (*i.e.* is to be the site of) "the house of Jehovah God, and this is the altar of burnt offering for Israel" (1 Chron. 21:1). As Solomon afterwards made a very much larger altar of burnt-offering (2 Chron. 4:1), it is better to understand the latter clause in the same way as the former, *viz.* as indicating only the *place* where the altar should stand. As far, then, as we know, to the time of David's death, Jerusalem consisted only of three parts, *viz.* (1) the fortress of Zion, or "City of David," on the brow of the Eastern Hill; (2) the city below it, with the well "'En-rogel"; (3) Ornan's threshing floor, destined to be the site, or part of the site, of the temple. Probably there were *suburbs* in different directions; specially on the southern end of the Western Hill, but unwalled. This seems a suitable place for meeting the consideration, which has probably had much to do with the more modern location of "Zion" on the Western Hill, *viz.* that the latter being higher than the Eastern Hill, must have so commanded it as to make unsafe any fortress on this Eastern Hill. This argument cannot, so far as our present knowledge extends, be answered *directly*;

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though, on the principle that fact is better than theory, one can answer by referring to the fact that the kings are always said to have “gone *up*” to the Temple, and “down” from it; and if they had lived on the Western Hill, they must have gone *down to* the Temple, and *up from* it; and, as will be shown afterwards, “up” and “down” are used in the Bible in a purely geographical sense. But though the above objection cannot be answered directly it can be indirectly. For (1) we must not be misled, however unconsciously, by the thought of modern fire-arms, and the ever-increasing lengths to which missiles can now be hurled. The mouth of the Tyropœon Valley would in most cases suffice, in those remote times, to keep an enemy in possession of the Western Hill from doing much damage on the Eastern by his arrows. (2) The northern part of the Western Hill is much higher than the southern part; hence, whatever danger the Eastern Hill was exposed to from the southern part of the Western, the latter was exposed to much more damage from the northern part of the same Hill, if held by an enemy; for in this case there was no wide valley between, only a narrow ditch. (3) We are quite safe in assuming that what made first the Jebusites, and then David, choose the brow of the Eastern Hill for their capital, or citadel was the proximity of the spring already mentioned (called “Gihon” and “Shiloah”), which is the *only spring* anywhere in or near Jerusalem; and this was

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a far more important consideration, in those days, than being overlooked by a higher hill.

And now we come to the time of Solomon. He very greatly enlarged the wealth of Jerusalem, making silver to be in it as stones (1 Kings 10 : 27), and it has been ascertained by excavation that he also very much enlarged its size. He built a wall, westwards from the lowest end of what had till then been Jerusalem, *i.e.* of the slope of the Eastern Hill, as far as the angle where the valley of Hinnom, descending, bends eastwards; and from that point up northwards as far as the present "Jaffa Gate"; and from this point, again, eastwards as far as the northern side of Ornan's threshing-floor, which became in his (Solomon's) hands the "Temple Area." The space thus enclosed, which is an irregular square, must have gradually filled up with houses, etc., and become the first enlarged Jerusalem. *This* Jerusalem, while not very much smaller than the modern Jerusalem within the walls, only partially occupied the place of the latter; for its southern wall was much farther south than the present south wall, and its northern wall was still farther south than the present north wall of the city.

But Solomon's chief work, of course, was the building of the Temple. For this, two kinds of preparation were necessary. First, as the Eastern Hill never had a flat summit wide enough to build at all extensively upon, he had very greatly to widen that by subtruc-

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tions, or "retaining walls," consisting, at least in the lower part, of stones strong enough to bear the weight of the immense quantity of rubble which he poured in between the walls and the hill side. Consequently, it is on the east, south, and west sides of the southern part of the Eastern Hill that those enormous stones are seen, which are the admiration of all beholders. The largest stone is 50 feet long, a little to the north of the south-west angle; the next largest are from 23 to 27 feet long, along the south side, but specially towards the south-east angle. These are (see, however, below) the stones referred to in 1 Kings 5:17 as "great stones, costly stones" (*i.e.* because of their size), "to lay the foundation of the House with wrought stone." The truth of those last words, "wrought stone," is apparent to-day; for there is no roughness about these stones; they are so finely "wrought" by human hands, that they exactly fit in with each other, and there are no crevices between them except such as time has manifestly worn. But secondly, Solomon did not thus raise the level of the summit of the Hill quite to the summit of the Ridge, but cut away the top part of the Ridge; or that by *both* of these processes together a wide level space was produced. Many experts believe that, in cutting away the top of the Ridge, Solomon purposely left that remarkable protruding rock, over which the "Dome of the Rock" (miscalled by Europeans "Mosque of Omar") now stands; and which

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most identify with the site of the Altar of burnt-offering, but some with that of the "Holy of holies." How far the Temple area extended northwards in the time of Solomon, we cannot say; but we may confidently affirm that it included the "platform" which, about half-way between the northern and southern ends of the *present* "Temple area," is raised about 15 or 20 feet above the rest of the ground, and constituted the most sacred part of the whole; at its western end being the Temple itself, east of that being the part to which only the priests and Levites (and the offerer at the Altar for the time being) had access; and east of that again being the part where any Israelite might come but no non-Israelite. (It is only right to say, that it is practically certain that not Solomon but Herod put the enormous stones above referred to, in their places).

It would be needless here to say everything of the details of the construction of the Temple, or of the consecration of it by Solomon; it would only be repeating what any reader of the Bible can find for himself. But it may be as well to mention the *names* by which it is known in the Bible. By far the most common is "the house of Jehovah" or (much less often) "the house of God." The word "hekāl," which is translated "temple" in the English Bible, meant originally a "palace," and was applied to the house of God because God was regarded as "the great King" (see Pss. 47 : 2, 6, 7 ; 48 : 2). In some places this word

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is used of the palaces of earthly monarchs ; *e.gr.* Is. 13 : 22 and probably Amos 8 : 3. On the other hand, it is used of the sacred Tent, which before the Temple was built was the palace of Jehovah ; 1 Sam. 1 : 9 ; 3 : 3. And it is also to be noticed that the word does not seem to have been at first applied to the whole of what was afterwards called the Temple, but only to the larger, eastern part of it, *viz.* the “holy” as distinguished from the “most holy place” ; the latter being called the “Dabîr,” *i.e.* the inner recess. See 1 Kings 6 : 3 (“the temple of the house”), 16, 17, 19, 20, 21, 22, 23, 31, 33. In all these verses “temple” means only the outer part of the building, and “oracle” is a mistranslation for “inner part.” Afterwards “the house of Jehovah” was extended to the whole place, including the courts as well as the actual Temple ; see *e.gr.* 2 Kings 11 : 15, “Let her not be slain in the house of Jehovah” ; for even Athaliah had not dared to enter the actual Temple, as Uzziah did afterwards (2 Chron. 26 : 16). But there does not seem to have been in Hebrew two distinct words, for the Temple itself and for the whole sacred place, as there was afterwards in Greek. (The word “naos,” which denotes the temple itself, is found in Mat. 23 : 16, 17, 21, 35 ; 26 : 61 ; 27 : 5, 40, 51 ; Luke 1 : 9, 21, 22 ; John 2 : 20 ; 2 Thess. 2 : 4 in the literal sense ; and in John 2 : 19, 21 ; 1 Cor. 3 : 16, 17 ; 6 : 19 ; 2 Cor. 6 : 16 ; Eph. 2 : 21 ; and wherever it occurs in Rev., in a metaphorical sense. In all other

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places in the New Testament, where "temple" occurs in the English, it is the Greek word "hieron," which meant the whole sacred place, including the courts).

We must just mention three other important buildings in Jerusalem of which Solomon was the author; *viz.* (1) "the house of the forest of Lebanon," so called because its roof was supported by pillars made of the cedars of Lebanon, and used as a "Dīwān-i-Khāss," where he sat as Judge of the nation; (2) his own palace, of the details of which we know next to nothing; (3) the palace which he built for his first and legal wife, daughter of Pharaoh, King of Egypt. See 1 Kings 7: 2-11. All these must have been built on the brow of the Eastern Hill, or on the upper part of the southern slope of that hill. Solomon's apostasy, at the end of his life, did not, as far as we know, affect Jerusalem itself, for he had too much regard for the feelings of the pious part of the nation to defile the holy city with idolatry; nor are we distinctly told that Solomon personally fell into idolatry. But he erected, for the sake of his multitudinous heathen wives, buildings for idolatrous worship on the Mount of Olives "before," *i.e.* east of Jerusalem; see 1 Kings 11: 7.

But to return to the Temple Area, or rather to three passages leading underground from its southern end. We cannot be at all sure that they have anything to do with Solomon; yet this seems the best place to mention them. When one looks up, from the southern slope of the

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Eastern Hill, to the southern wall of the Temple Area, which is also there the southern wall of the present City, one sees in that wall three closed gates. The one most to the east is single; the middle one is triple; the one to the west is double. The first of these would lead, if open, to an extensive underground chamber, entered from the south-east angle of the Temple Area. This chamber is called "Solomon's stables"; and we know no reason why it should not have been the stables of the kings of Judah, and even of Solomon himself, who, as we know, had an immense number of horses (1 Kings 4 : 26). There are, in the outer wall of this chamber to the east, remains of what looks like a gate leading from it into the Valley of Qidron; this may well be the "horse-gate" mentioned in 2 Chron. 23 : 15 (in the parallel account in 2 Kings 11 : 16, "the horses' entry to the king's house"); Jer. 31 : 40; Neh. 3 : 28. The triple and the double gates would, if open, lead into underground passages, sloping upwards into the Temple Area. These were evidently intended for the convenience of the people in the city below, who wished to visit the Temple; and therefore were probably made contemporaneously with the Temple. And it is highly probable, though not certain, that it is they which are called in 1 Kings 10 : 5 "his ascent" (*i.e.* Solomon's) "by which he went up unto the house of Jehovah." And as the ground of these passages, being under the surface of the earth, cannot have been buried, or other-

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wise altered, by the many destructions which Jerusalem has undergone since Solomon, it is probable that in them we can tread on the very ground trodden by innumerable worshippers, most of all by our Lord Himself. (The double passage, to which the double gate [now closed] leads, is open at its upper end, and is entered from the south side of the Temple Area).

4. Between Solomon and the Captivity.

This was a period of diminished lustre for Jerusalem, in so far as it was no longer the capital of the whole nation, and indeed it was several times captured by the enemy; but on the other hand it grew in importance, first as contrasted with the rest of the Judæan Kingdom, and then, after the destruction of the Northern Kingdom, as contrasted with Palestine as a whole; and thus was gradually prepared the way for its becoming the object of *religious* regard to the whole race of mankind ("the joy of the whole earth," Ps. 48 : 2).

The first instance, which showed how weak Jerusalem had become by the severance of the ten tribes, occurred in the fifth year of *Rehoboam's* reign, when, Shishak, King of Egypt (called Sheshenk in Egyptian annals) "came up against" it, and "took away the treasures of the" Temple and the royal palace, including the golden shields which Solomon had made. It is emphatically added "he took away *all*" (the treasures). It is not said that he took Jerusalem

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by force ; so probably the city capitulated, not being in a fit state to withstand a siege (1 Kings 14 : 25).

The next important event, which concerned Jerusalem itself, was the putting an end to the usurped reign of Athaliah, and setting *Joash* on the throne of his fathers (2 Kings 11). Joash was a babe of one year old when he was preserved from being murdered, and hidden somewhere in the Temple for six years. Then Jehoiada, the High Priest, brought him forth, and with the aid of the Temple guard (verse 4), which he armed (ver. 10), formally made him king (ver. 12) within the Temple enclosure. Athaliah, who came there, from the palace a little lower down on the brow of the Eastern Hill (note the word "down" in ver. 19), to stop the rebellion, was forced to return "by the way of the horses' entry" (probably, as already observed, the opening from what is now called "Solomon's stables" towards the Valley of Qidron) "to the king's house." Then Joash was brought down "by the way of the gate of the guard" (called in 2 Chron. 23 : 20 "through the upper gate," apparently between the Temple and the Palace grounds) "unto the king's house" (2 Kings 11 : 19). In all these proceedings "the people of the land" were heartily with Jehoiada, but "of the city" it is only said that it "was quiet" (ver. 20), probably because it had come more under Athaliah's idolatrous influence than the country had. This is the first occasion on which we find Jerusalem and the rest of Judæa con-

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trasted; and this contrast increased more and more, till in Jeremiah we continually find "Judah" and "Jerusalem," the capital and the country, contrasted, or at least mentioned separately.

Of Joash's reign we are told three things. (1) The Temple, which was now at least a century old, was much in need of repairs; and Joash took a great deal of trouble to raise funds for this object (2 Kings 12: 4-16). (2) When Jehoiada died, Joash yielded to the idolatrous party among his "princes" (2 Chron. 24: 17, 18); and when Jehoiada's son, who was a prophet, protested against this, Joash actually had him stoned to death; and this crime was aggravated by its being done "in the court of the house of Jehovah," and *that* in the most sacred part of the priests' court, "between the sanctuary and the altar" (2 Chron. 24: 20-22). (3) When Hazael of Damascus, having captured Gath, "set his face to go up to Jerusalem," Joash bought him off by sending him all the gold and other treasures of both the Temple and the royal Palace (2 Kings 12: 17, 18). This is the second time that the Temple was voluntarily despoiled for such a purpose; see 1 Kings 15: 18.

In *Amaziah's* reign occurred the first recorded breach of the walls of Jerusalem. That king foolishly, and quite needlessly as far as we know, defied the Northern king Joash; who, having defeated him at Bethshemesh in the Lowland, "came to Jerusalem,

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and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits" (2 Kings 14 : 11-13); and followed this up by again despoiling the Temple and the Palace, and taking hostages also (ver. 14). Now "the gate of Ephraim" must have been about the middle of the north wall of the city; and the "corner gate" must have been near either the N. E. or the N. W. angle of the city. It is mentioned also in 2 Chron. 26 : 9; Jer. 31 : 38; Zech. 14 : 10; but none of those passages give any quite certain clue as to *which* of these angles is meant.

Uzziah's reign marked a great development of the fortifications of Jerusalem. Our authority for this is 2 Chron. 26 : 9. And ver. 15 tells of the munitions of war which the same king made for the defence of the city, "Engines, invented by cunning men, to be on the towers and the battlements, to shoot great stones withal"; this tells of a great advance in the art of defence of besieged cities. But to return to *Uzziah's* fortifications. He is said (2 Chron. 26 : 9) to have "built towers in Jerusalem at the corner gate" (probably at the north-east corner of the city as it then was), "and at the valley gate" (probably near the S. W. corner of the city as it then was, over the upper part of the Valley of Hinnom) "and at the turning" (or "turnings," *i.e.* angles, of the wall). This extension of the fortifications of Jerusalem was probably seen to be necessary in view of the ease with which the Israelite army

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(see above) had made a large breach in the northern wall of Uzziah's fortifications; the most important were those mentioned in the above verse, *viz.* the towers, (1) over the gates of the city, where the wall would otherwise be most open to attack, but would be defended by archers in the towers; and (2) at the angles where the walls turned round the city, or bent with the natural line of rock. Of these, some of the first kind have lately been discovered on the wall which once crossed the mouth of the Tyropœon. The fortifications of Uzziah, added to by some of his successors, were sufficient to resist the Assyrian army in the time of Hezekiah.

Only two additions to the defence of Jerusalem are ascribed to *Jotham*, *viz.* (1) the building (or fortifying) of "the upper gate of the Temple," probably the same as Jeremiah's (20 : 2) "upper gate of Benjamin," and Ezekiel's (9 : 2) "upper gate, which lieth towards the north," (2) that "on the wall of Ophel" (*i.e.* the southern slope of the Eastern Hill) "he built much," 2 Kings 15 : 35; 2 Chron. 27 : 3.

Soon after *Ahaz's* accession he was faced by a league between Israel and Syria against Judah, and their determination to take Jerusalem, and set up a creature of their own in place of the dynasty of David. This caused such a panic in the breasts of both king and people, as Isaiah could only compare with the trees of the forest moved by a mighty wind (Is. 7 : 1, 2). One day (verse 3)

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Ahaz went to "the end of the conduit of the upper pool, in the highway of the fuller's field"; probably to prevent the water-supply of the city from falling into the invaders' hands. Though this looks like a plain topographical description of the spot, where the exceedingly momentous meeting of Isaiah with him took place, including the prediction of 'Immanuel (verse 14), yet its position is quite uncertain. The "fuller's field" would naturally be looked for in the Valley of Qidron, where alone was running water in those days; but there is no trace of an "upper pool" in that part. And the "upper pool" of Siloam did not then exist. On the other hand, Isaiah's being told to "go forth" to it proves that it was then outside the city. Wherever the spot was, there Isaiah met the king, with his son, whose name (Sha'āryāshūb) indicated *both* that Judah should survive the present, and all subsequent, attacks, and *also* that it should survive only as "a remnant"; and sought, but in vain, to turn Ahaz away from his cowardly project of escaping the present danger by putting himself and his kingdom under the protection of the King of Assyria. (See Is. 7, for this whole interview, and what led to it.) After the birth of his second son (Is. 8:1-3), whose name (Mahēr-shālāl-hāsh-baz) indicated only the destruction coming as the result of 'Ahaz's worldly wisdom, and not the preservation of the remnant, Isaiah resumed his predictions. He contrasted the gentle flow of "the waters of Shilōah"

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("the virgin's spring"), which represented the grace of God, which had till then preserved His people with the overwhelming "waters of the River" (Euphrates and Tigris regarded as one), "strong and many, even the King of Assyria and all his glory"; a flood, whose onward rush would overwhelm Ahaz and all his kingdom, *but for* Immanuel, God's newly appointed substitute for the disloyal and repudiated Ahaz. See Is. 8 : 5-8.

Ahaz's evil decision cost him, and Jerusalem, dearly. In the first place, he had to go to Damascus to meet his new lord and master; and there, taking a fancy to a heathen altar, he sent an order to the High Priest at Jerusalem to make one like it; and when he returned, he deliberately transferred the God-appointed sacrifices from the altar which Solomon had made to the new one; and then, with unabashed effrontery contemptuously added, "and the brazen altar shall be for me to inquire by." Thus low did he sink, and cause his people also to sink. Secondly, to satisfy the King of Assyria's greed, he "cut off the border of the bases, and removed the lavers from off them; and took down the sea from off the brasen oxen which were under it and put it on a stone pavement" (2 Kings 16 : 7-17; 2 Chron. 28 : 24 adds more particulars).

Before passing on to Hezekiah's reign, let us see what we may glean about the state of Jerusalem from Isaiah's book, who prophesied "in the days of Uzziah,

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Jotham, and Ahaz, as well as Hezekiah " (1:1). On the one hand, the orthodox who put religion above morality, were never more diligent in ceremonial observances, while shamelessly practising iniquity (1:10-17); so that "the once faithful city had become a harlot," and whereas "righteousness had lodged in her, now murderers" had taken their place (1:21-23). On the other, spiritism (8:19), and other heathen abominations were practised. The ladies of Jerusalem were extravagant in dress and ornament (3:16-24), and the men indulged in strong drink (5:11). The rulers were childish, and the children insolent (3:4, 5). And when the capture of Samaria by the Assyrians "took away the covering of Judah" from the northern invaders (22:8), there was on the one hand a feverish haste to put the city into a state of better defence (22:8-11), but on the other not only an utter absence of repentance for the crying sins of Jerusalem (ver. 12), but an increase of degrading self-indulgence ("let us eat and drink, for to-morrow we die," ver. 13). All the while there was a carnal dependence on Egypt, to rescue the city from the Assyrian power; which Isaiah denounced as sin and folly (30:1-7; 31:1-3), and illustrated its futility by walking for three years through the streets of Jerusalem barefoot, and without his upper robe (20). At the same time the prominence and importance of the city, as compared with the rest of the country, is greater than ever; see "Jerusalem and Judah" (3:1, 8; 5:3).

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Two distinct works for the defence of Jerusalem are ascribed to *Hezekiah*. (1) In 2 Chron. 32 : 5 we are told that he "took courage, and built up all the wall that was broken down" (almost certainly that part of the northern wall which Joash had broken down), "and raised it up to the towers" (or, more likely, "raised towers upon it"), "and another wall without" (probably for the defence of a suburb which had grown up on the north; if so, it *may* have been on the site of the present north wall), "and strengthened Millo, *i.e.* the City of David" (the "in," which represents no word in the original, should be omitted); "and made weapons and shields in abundance." (2) He executed the engineering work with which his name will always go down to posterity, *i.e.* the tunnel which brings the water of the Virgin's spring down to what is called the Upper Pool of Siloam, in the mouth of the Tyropœon Valley. The tunnel is about 1,700 ft. long, was begun at both ends, and the want of skill on the part of the borers is shown by the windingness of its course; for the direct distance between its two ends is only 1,090 ft. In the year 1880 an inscription was discovered on its inner surface, about 19 ft. from its lower outlet, consisting of six lines of good Hebrew prose. It recounts the completion of the tunnel by the meeting together of the parties which were boring it from both ends, and says that while 3 cubits remained to be bored, they could speak to each other through a fissure in the

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rock. Apparently this inscription was written by the workmen themselves; and they say nothing about the authority by whose orders they made the tunnel. Yet there is no practical doubt that it is this work that is referred to in 2 Kings 20 : 20, where it is said of Hezekiah that he "made the pool, and the conduit, and brought water into the city" (for the "Virgin's spring" is, and always was, outside the city walls); and in 2 Chron. 32 : 30, where we are told that "this same Hezekiah stopped the upper spring of the waters of Gihon, and brought them straight down on the west side of the City of David." The same is doubtless referred to in verses 3 and 4 of the same chapter, where we read that Hezekiah "took counsel with his princes and mighty men to stop the fountains which were outside the city; and they helped him. So there was gathered much people together, and they stopped all the fountains" [these "all" cannot be identified], "and the brook which flowed through the midst of the land" (evidently the Qidron; and the expression here used seems to imply that it had in those times both a more plentiful, and also a more perennial, flow than even in N. T. times, when it was only a "winter torrent"), saying: "Why should the kings of Assyria come and find much water"? There can be little doubt that the same work is alluded to in Is. 22 : 9-12. There, besides the measures taken for the defence of Jerusalem—replenishing the armoury, breaking down certain houses

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(apparently this was the object of “numbering” them) in order to fortify the city wall,—we are told that the Jews “gathered together the waters of the lower pool” [we cannot be sure what this means, but probably the confining of the “Lower Pool of Siloam” to a smaller space than before, so as to make room for the “upper pool” which was to receive, and has received ever since, the water from the tunnel], “and made a reservoir between the two walls” (*i.e.* the walls, of which the foundations have lately been discovered, which went, nearly facing each other, some way up the mouth of the Tyropœon Valley) “for the water of the old pool.” All this work was quite right in itself; the evil was that, in taking these prudential measures, they “looked not unto Him who had done (or “made”) this, or had respect to Him who fashioned it long ago. One thing is incidentally proved by the formation of the Tunnel, and of the upper pool of Siloam; *viz.* that the lower half of the Western Hill must by that time have been a part of Jerusalem; for by Hezekiah’s time munitions of war had so far advanced, that any one drawing water from that pool (and this was *the* object of the tunnel) would have been exposed to attacks from an enemy in possession of that Hill, and so the whole object of the tunnel would have been frustrated. Hezekiah’s “stopping” of the water of Gihon still exists; for though that spring is now approached from the outside, it immediately enters the tunnel, instead of flowing

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down into the Valley of Qidron. In all probability it was the "*upper* pool," the one which Hezekiah made, to which our Lord sent the blind man to be healed (John 9 : 6, 7); for the lower pool has always been a receptacle of sewage from the Tyropœon Valley.

Hezekiah's measures of defence, undertaken as they were in sole reliance on Jehovah (2 Chron. 32 : 6-8), were successful. When Sennacherib, proudly regardless of Hezekiah's submission, and his payment of the heavy fine imposed by the Assyrian king, conquered Judea except Jerusalem (2 Kings 18 : 13-16)—this treachery is graphically described by Isaiah in chapter 33: 1-12—, and, as he says himself in an inscription found in the ruins of Nineveh, "shut him up, like a bird in a cage, in Jerusalem his royal city" by the "great army" sent under Rabshakeh against it, there was a blockade, but no siege. All Rabshakeh's efforts were directed towards shaking the inhabitants' trust in Jehovah and in Hezekiah. These, through Hezekiah's prayer and Isaiah's prophecy, were unsuccessful; "Rabshakeh returned" (2 Kings 19 : 8), and soon after Sennacherib's main army was destroyed while encamped against Libuah. (The topography in Is. 36 : 2 has already been discussed under the account of Ahaz's reign, it being the same as in Is. 7 : 3).

The reign of *Manasseh* exhibits a sad fall from the height obtained under Hezekiah. In spite of his father's wonderful deliverance, he became again a vassal

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of Assyria, and re-introduced into Jerusalem and the Temple all the heathenish abominations of Ahaz, with the addition of the essentially Babylonian worship of "all the host of heaven" (2 Kings 21 : 5), and drenched Jerusalem with blood (verse 16), probably for the most part the blood of those who were faithful to the worship of Jehovah. His extremely long reign (verse 1) must have intensified the effect of all this; and his late repentance had very little, if any, effect in mitigating this effect (2 Chron. 33 : 16, 17). His son *Amon's* short reign sufficed to do away with any good effect Manasseh had endeavoured to produce (verses 22, 23).

One of the first events in good King *Josiah's* reign was the discovery of a copy of "the book of the law" hidden away in the Temple, and the effect this discovery had on Josiah's own mind, and on his efforts to bring his subjects back to the pure worship of Jehovah (2 Kings 22 : 8—23 : 25). What this "book of the law" was, we are not further told; it can hardly have been the whole Pentateuch, called by the Jews "*hattōrā*," "the law." From what we are told of its contents (2 Kings 22 : 13; 23 : 24), we may gather that it was the book called Deuteronomy. At the same time we cannot, without forcing the plain meaning of words, interpret the finding of this book as meaning its *production*; nor is there any necessity to attribute forgery and wholesale deceit to Hilkiab, in saying he had "found" it. Certain it is that from this

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time forward the pious among the Jews attached very much more importance to God's written word than they had done before; but this is a very different thing from its not existing before.

The account, in 2 Kings 23 : 1-14, of Josiah's reforms shows to what a large extent idolatry had spread in Jerusalem and its environs. The "Ashērā," (verse 6), probably an indecent female image, seems to have occupied a conspicuous place in the Temple; so it, with the vessels used in its worship, were solemnly brought down to the bottom of the Qidron valley, burned, and reduced to powder. That worship had caused the introduction of sodomites, and of "temple-women," into the very precincts of Jehovah's Palace. The latter half of ver. 8 contains topographical details which we cannot now trace; but it shows idolatry rampant at the gates of Jerusalem. A regular place had been erected in the Valley of Hinnom for the purpose of the awful child-sacrifice which Ahaz had introduced. Horses had been consecrated to the sun (probably to carry him on his daily journey!), and stationed at one of the gates of the Temple. Even Solomon's idolatrous erections on the south of the "Mount of Corruption" (a southern spur of the Mount of Olives) did not escape Josiah's reforming hand. Chap. 23 : 24 adds to these actual idolatries all those who practised "spiritism" in Jerusalem. Yet the evil had become so ingrained, that Josiah's reforms seem

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only to have touched the surface of society. Hence they could only defer, but could not avert, the coming destruction of the city and kingdom; specially because of the effect of Manasseh's long iniquitous reign (chap. 23: 26). Hence, as God had, during that reign, threatened to "wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down" (2 Kings 21: 13), so in Josiah's reign He determined to "cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there" (2 Kings 23: 27).

The principal ally of Josiah in his reforms was *Jeremiah* of Anāthoth, a town in the land of Benjamin, north of Jerusalem. He took up his abode in Jerusalem in the 13th year of Josiah's reign; and there he continued preaching, warning, encouraging, protesting through the rest of that reign, and those of Jehoahaz, Jehoiakīm, Jehoiakīn or Koniyya and Zedeqiah; lamenting over the fall of the city which he loved so well; till at last he was forcibly carried by the rebellious remnant into Egypt. His attitude towards Jerusalem and its Temple was the opposite to Isaiah's. The former prophet had proclaimed the invincibility of both, on the ground that they were the city and the abode of the living God; but Jeremiah had to oppose a superstitious reliance on the sacredness of both, irrespective of any attempt at reformation of character. Chap. 7 1-15 gives a succinct account of his efforts in this direction on a certain day; and chap. 26: 1-9 gives a shorter

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account of the same. "Trust not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these"; *i.e.* "all that we see around us is sacred to Him" (7 : 4). Jeremiah shows that, so far from that fact being any guarantee against the destruction of the city and Temple, their fate would be that of Shiloh and its tabernacle before them (chap. 26 : 6).

Jeremiah's faithful ministry repeatedly brought him into trouble with the unrepentant Jews. Even the proclamation just referred to, even under the reforming king Josiah, stirred up (26 : 7-9) the enmity of the official guardians of the Temple, and the prophets who sold their profession to the worldly party; and these two classes drew a menacing crowd against Jeremiah in the Temple. However, "the princes of Judah" (10-16), *i.e.* the high officials of the kingdom whom Josiah had gathered round himself, took his part, and convinced the people of his innocence. It was different, however, when Josiah had passed away, lamented by "all Judah and Jerusalem" (2 Chron. 35 : 24, 25). Then Jeremiah had to oppose, not only different parties among the subjects, but the kings themselves. Jehoiakīm not only publicly burnt the roll containing his prophecies, but issued orders for his arrest (chap. 36 : 23-26). The High Priest had him put in the stocks for a whole night (chap. 20 : 1-3). Zedekiah's character was weak and vacillating, unable to resist his chief officers, who

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by this time had become thoroughly irreligious (Jer. 38 : 5); and taking advantage of Jeremiah's seeking to go to Anathoth, so as to accuse him of treachery because of his counseling submission to Babylon, they had him publicly scourged and imprisoned (37 : 11-15). By Zedekiah's orders he was released from prison, and confined in "the court of the guard," and provision made for his daily bread (37 : 21). But when he continued, even there, to counsel submission, he was treated worse than before, being put into a dungeon with mire deep enough to suffocate him (38 : 6). From this danger to his life he was rescued by the kindly offices of an Ethiopian (38 : 7-13), and restored to the court of the guard.

The book of Jeremiah is full of statements of, and lamentations over, the wickedness of Jerusalem. "Run ye to and fro through the streets of Jerusalem, and see . . . if there be any that doeth justly . . . and I will pardon her" (5 : 1). "Who shall have pity on thee, O Jerusalem?" (15 : 5). "O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thine evil thoughts lodge within thee?" (4 : 14). But it is Ezekiel, the prophet who, himself in exile, clearly saw, and at length pourtrayed, both the idolatries (chap. 8) and the moral abominations (22 : 1-16), into the mire of which Jerusalem had sunk.

The book of Jeremiah supplies us with topographical details of Jerusalem as it then was, more abundantly

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than any other book of the Bible. There was "the court of Jehovah's house," where Jeremiah stood and preached to the people (19 : 14; 26 : 2). There was "the upper court," where Baruch read Jeremiah's prophecies to "all the people," "at the entry of the new gate" of the Temple, evidently an entrance, then lately made, to the Temple area from the north (36 : 10). It is mentioned also in 26 : 10, as the place where the king's officials sat to judge between Jeremiah and the priestly party. Again, the Temple contained "chambers," or lodges, for various officials; see 35 : 4; 36 : 10, 12. The Temple area had several "gates" to it. (7 : 2). Mention is made in 38 : 14 of "the third entry which is in Jehovah's house"; but we are not in a position to identify this, saving that it must have been on the south side, adjoining the royal palace. That the palace *was* to the south of the Temple, on lower ground, *i.e.* where the Jebusite fortress had been, is proved by the constant use in Jeremiah, as elsewhere also, of the verb "to descend" in speaking of movement from the Temple to the palace, and of "ascend" in describing the opposite movement. The "court of the guard" seems to have been a railed-off part of the court of the palace; see 32 : 2, where "in the king of Judah's house" must mean "in the court of his house." The "winter-house," mentioned in 36 : 22, would probably be the ground-floor of the palace, in contrast to the summer-parlour (lit. "upper chamber of cooling") mentioned in

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Jud. 3 : 20, 24 (for the air is always cool in summer in Palestine, coming from the Mediterranean Sea). Within the palace was the state treasury (38 : 11), and a zanana (38 : 22). The narrow streets, and the open spaces, in Jerusalem are both referred to in 5 : 1. "The bakers' street" (37 : 21), "the potter's house" (18 : 2—this verse shows that it was in a low part of Jerusalem, probably in, or towards, the Valley of Hinnom), goldsmiths, silversmiths, and weavers (10 : 9, 14, probably each in their own bazar), are mentioned. Jehoiakīm, in his ostentatious luxury, built for himself "a wide house and spacious chambers, and cut him out windows; it was cieled with cedar, and painted with vermilion" (22 : 14). Jeremiah does not mention the quarters of the city, but Zephaniah (1 : 10) speaks of the "Mishneh" or "second quarter," probably some late addition to the city (which was constantly growing at the expense of the country), presumably on the Western Hill; it is mentioned also in 2 Kings 22 : 14; and also of the "Magtesh" (1 : 11), lit. "mortar," probably the Tyropœon Valley. Jeremiah mentions seven gates of the city by name, *viz.* (1) "Ḥarsīth" (19 : 2), lit. "potsherds," a gate which led down to the Valley of Hinnom; (2) "the gate betwixt the two walls" (39 : 4), see above, on Is. 22 : 11; (3) "the Middle-gate," probably in the north wall of the city, for that would be the most likely side for "all the princes of the King of Babylon" to enter the city by, 39 : 3; (4) "the gate of

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Benjamin " (37 : 13 ; 38 : 7), certainly in the north wall, for the territory of Benjamin was entirely to the north of Jerusalem ; this gate must be distinguished from the gate on the north of the *Temple* area (20 : 2) ; (5) " the Corner-gate," probably near the north-west angle of the city, 31 : 38 ; (6) " the Horse-gate," 31 : 40, to the east of the royal palace on the East Hill, called " the horses, entry " in 2 Kings 11 : 16 ; (7) " the gate of the common people," used however also by the kings, 17 : 19. Zephaniah also mentions "the Fish-gate," 1 : 10; mentioned also in 2 Chron. 33 : 14 ; this was certainly to the north, for the fish was brought by Tyrians, see Neh. 13 : 16 ; and they would certainly approach Jerusalem from the north. Jeremiah also mentions one tower, that of " Hanan'el " (31 : 38), in all probability at the north-east corner ; so that the area there mentioned would cover just the whole northern boundary of the city.

After the death of Josiah, Pharaoh-Necoh deposed his successor Jehoahaz "at Jerusalem" (2 Chron. 36 : 3); probably in a formal manner, having brought him there from Riblah on the Orontes, where he had captured him (2 Kings 23 : 33). Anyhow, the city lay prostrate before him, for there is no mention of any siege or attack. Its poverty is attested by the smallness of the tribute exacted from it. In the fourth year of the reign of his successor, Jehoiachin, the battle of Carchemish (on the Euphrates) led to the sovereignty of S. W. Asia passing away for ever from

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Egypt, and passing into the hands of Babylon (Jer. 46 : 2; 2 Kings 24 : 7). Jehoiaqīm became vassal to Nebuchadnezzar; but after three years he rebelled (2 Kings 24 : 1). His revolt was revenged by the King of Babylon, who "bound him in fetters" (after a siege and capture of the city according to Dan. 1 : 1) "to carry him to Babylon" (2 Chron. 36 : 6). It is not said, however, that he *did* carry him to Babylon. Apparently he found some such grievous crime in him, that he changed his mind, put him to death, and condemned his corpse to the most ignominious treatment (Jer. 22 : 18, 19). In any case *now* occurred the *first* "Babylonish Captivity"; for Nabuchadnezzar took away captive members of the royal family, and of the noble families (Dan. 1 : 3); and also carried off "part of the vessels of the house of God" (Dan. 1 : 2), which he placed in his idolatrous temple in Babylon (Dan. 1 : 2; 5 : 1-4, 23). But a far more serious captivity took place when the next king, Jehoiakin, had been only three months on the throne. 2 Chron. 36 : 10 only says that "in the spring Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of Jehovah's house"; but 2 Kings 24 : 10-16 gives us a much fuller account. Again the city endured a siege; but instead of waiting till it was taken, as soon as Nebuchadnezzar himself came to direct and hasten on the siege, the king, and all his family, and his principal officers went out and

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gave themselves up to him. That, doubtless, is the reason why he was treated with a certain amount of consideration in Babylon; and 37 years afterwards; he was set in honour above all the captive kings who were kept there (2 Kings 25 : 27-30). Meanwhile Nebuchadnezzar not only despoiled Jerusalem of all its treasures, including the metal of the golden vessels in the temple (which he did *not*, as before, carry away *whole*); but, what was much more serious, he carried into captivity "all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and the smiths," who numbered one thousand, and were themselves "strong and apt for war" (2 King 24 : 13, 14, 16), leaving none "save the poorest sort of the people of the land." From Jer. 24 we learn that these people were poor not only in a worldly sense, but morally also. They who were gone into captivity were like very good figs; but these, like very bad figs. Those would form the nucleus of a regenerated nation and Church; but these would perish. Such was the character of those, over whom Zedeqiyah, the last Jewish king of the family of David that has ever hitherto reigned over the Jews, was anointed king. In the ninth year of his reign Nebuchadnezzar invaded Judah, and took all its cities except Jerusalem, Lachish, and 'Azēqā (Jer. 34 : 7); and these three he pressed with siege. It was while Jerusalem was thus beleaguered that its inhabitants

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bethought themselves of the law of liberty, after six years of servitude, for all Israelite slaves (Ex. 21 : 2), and thought to purchase God's help by conforming to it. But when, by the temporary approach of an Egyptian army, the siege was raised, they thought all danger, and all need of God's help, were over, and reduced to slavery those whom they had just emancipated (Jer. 37 : 5 ; 34 : 16). Pharaoh's army soon vanished, and the siege recommenced, as Jeremiah had foretold, saying, Though ye had smitten the whole army of Chaldeans, . . . and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire (37 : 5-10). Jeremiah constantly insisted on Zedeqiyah's imitating his predecessor in delivering himself up to the Babylonians; but, as already said, those who surrounded him were too strong for his weak character. At last the crash came. Eighteen months after the siege had been commenced, when the stock of food within the city was almost gone (there was *none* left for the country folk who had taken refuge in Jerusalem), a breach was made, almost certainly in the north wall, and "all the men of war fled by night by the way of the gate between the two walls" which went, somewhat parallel but converging, up the two sides of the mouth of the Tyropœon Valley, "which was by the royal garden" on the S. slope of the Eastern Hill. But "the Chaldeans were against the

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city 'round about"; as this escape, though made by the opposite side of the city to that on which the breach was made, could not be hidden from them. Zedeqiyah was pursued down the road to Jericho, and across the Jordan to the Plains of Jericho (Num. 22 : 1). There he was captured, all his army left him, he and his family were carried to Riblah; and there, after a court martial on him, his sons were executed before his eyes, he himself was blinded, and carried to Babylon (2 Kings 25 : 1-7).

Jeremiah was well treated by the conquerors; but he was too true a patriot not to be sorely affected by this calamity, though he had foreseen and foretold it. The "Lamentations of Jeremiah" contain the outpourings of his tender heart, as he contemplated the ruin of the beloved, and in God's sight still "holy," city. Yet through all the notes of despair there break forth not only expressions of undoubting faith and hope in God (3 : 22-36), but the assurance (5 : 19), "Thou, O Jehovah, abidest for ever; Thy Throne is from generation to generation." But Jeremiah was not allowed long to sit and mourn over a widowed Jerusalem (Lam. 1 : 1). Only 28 days elapsed (compare 2 Kings 25 : 3 and 8) after the capture of the city, when Nebuzaradan was sent by Nebuchadnezzar to burn the Temple, the royal palace, and all the great houses in it; "and all the army of the Chaldeans," which was with him, "brake down the walls of Jerusalem round about." The residue

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of the people that were left in the city "he carried away captive." Apparently Jerusalem was left quite deserted; for only the country folk are further mentioned, and only "the poorest" of even them, and they received fields and vineyards away from the city (2 Kings 25 : 8-12. Probably Nebuzaradan's treatment of the high-priest, and some scores of other dignitaries, who "were found in the city," as recorded in 2 Kings 25 : 18-21, took place *before* the city was reduced to ruins).

Thus the destruction of Jerusalem was complete. "As long as she lay desolate she kept Sabbath, to fulfil seventy years" (2 Chron. 36 : 21). The Temple was rebuilt under Zerubbabel; but, notwithstanding the slanders of the enemies of the Jews (Ezra 4:12-21), which were only too successful for a time, no attempt to rebuild the walls were made (Neh. 1 : 3) till Nehemiah was sent by the Persian king to rehabilitate Jerusalem. Meanwhile Daniel was secretly bringing this about by earnest prayer, which he offered thrice a day "with his window open toward Jerusalem" (Dan. 6 : 10), and in which he pleaded for its restoration, on the ground that the seventy years had almost run their course (Dan. 9 : 2, 3, 16-18).

Before leaving this section of the history of Jerusalem, we must for a while study the indications of its topography given in Neh. 2 : 13-15 ; 3 (the whole) ; 12 : 31, 37-39. For though these passages tell us of

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certain happenings *after* the Captivity, yet (1) the first relates to a state of things *found* by Nehemiah, after the ruins of the walls of Jerusalem had lain untouched for seventy years; (2) the second tells of the rebuilding of those walls, and we may be quite sure that when time and labour were both very short, he would not, except possibly in some few insignificant cases, lay new foundations, but build upon the old ones, which are nowhere said to have been dug up; (3) the third relates the dedication of the walls, using the same topographic designations as occur in the second passage. To these may be added a fourth fact, *viz.* that the city was at first *too large* for its inhabitants (Neh. 4:19; also what is implied in 11:1, 2); which it would not have been if the walls had been then built on new foundations. It follows, then, that in this post exilic book of Nehemiah we have a far fuller and clearer account of the circumference of Jerusalem, as it must have been at the end of the period of the Monarchy, than can anywhere else be found.

Let us begin, then, with the "Valley Gate," whence (though unnamed) the two processions seem to have started in opposite directions (12 : 31, 38). From it Nehemiah started on his night inspection of the ruins, on first arrival at Jerusalem (Neh. 2 : 13). It comes in the middle of the account of the rebuilding (3 : 13), which began at the opposite, *i.e.* eastern, side of the city. The "valley" referred to must be the Valley of

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Hinnom; and as the "Jaffa Gate" stands opposite the very beginning of the valley, the gate cannot have been far from the present so-called "Jaffa Gate," called by the natives the "Gate of the Friend," *i.e.* Abraham, *i.e.* Hebron, where he is buried. Thence we turn to the right (or south), with the procession headed by Ezra (12 : 31-36), passing the "dragon's well" (2 : 13), of which nothing further is known, to the "Dung Gate" (2 : 13 ; 3 : 13, 14 ; 12 : 31), said in 3 : 13 to be 1,000 cubits from the Valley Gate, and therefore on the south side of the Western Hill. The next point mentioned is the "Fountain Gate" (2 : 14; 3 : 15 ; 12 : 37), apparently on the west side of the mouth of the Tyropœon Valley, though there is now no indication of there having ever been a fountain there. Next came "the King's Pool" (2 : 14), called in 3 : 15 "the pool of Shelah," *i.e.* of Shīlōah, or (later) Siloam, so called because it received the water of the spring Gīhōn, now "the Virgin's spring," called "Shīlōah" in Is. 8 : 6. At this point Nehemiah seems, in his first inspection, to have intended to enter the city, going up the Tyropœon Valley; but he found the way so blocked by ruins, that he had to turn back; and going a little way up the Qidron Valley, he retraced his steps to the Valley Gate (2 : 14, 15). But in the rebuilding of the wall the next place mentioned is "the royal garden, and the stairs that go down from the City of David" (3 : 15). In the account of the procession (12 : 37), it is said to have gone "straight

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before them, up by the stairs of the City of David, at the going up of the wall, above the house of David." The royal garden is mentioned in 2 Kings 25 : 4 as close to the "gate between the two walls," by which, as we have seen, Zedeqiyah fled when Jerusalem was taken. It *may* have been identical with "the garden of Uzza," where Manasseh and Amon were buried (2 Kings 21 : 18, 26). In any case, it must have been at the foot of the southern end of the East Hill, *i.e.* the foot of its slope down to the mouth of the Tyropœon Valley ; for the next place mentioned is a flight of steps, said in the one place to have gone "*down* from the City of David," and in the other place the procession is said to have gone "*up*" by the same steps. But the next words in 12 : 37, "*above* the house of David," are a mystery unsolved as yet ; for *any* wall would include, and not exclude, David's palace. It may have been some other house called "David's" for a reason unknown to us. The account of the procession in 12 : 37 passes over the intermediate ground between the ascent on the western side of the East Hill, and the "water-gate," *i.e.* the gate leading down to the "Virgin's spring." But the account of the rebuilding of the wall fills up the gap very considerably, from 3 : 16 to 3 : 26. The first place there mentioned is "the sepulchres of David," 3 : 16. David is said in 1 Kings 2 : 10 to have been buried "in the City of David." Asa is said in 2 Chron. 16 : 14 to have been buried "in his own sepulchres, which

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he had hewn out for himself in the City of David." Jehoram, son of Jehoshaphat, is said in 2 Chron. 21 : 20 to have been buried "in the City of David, but *not* in the sepulchres of the kings." The same is said in 2 Chron. 24 : 25 to have been done to the body of Joash. Ahaz is said in 2 Chron. 28 : 27 to have been counted unworthy of being buried even anywhere in the City of David; "they brought him not into the sepulchres of the kings of Israel," but "buried him in the city, even in Jerusalem." But good Hezekiah was buried "in the ascent of the sepulchres of the sons of David" (2 Chron. 32 : 33). Lastly, Josiah "was buried in the sepulchres of his fathers" (2 Chron. 35 : 24). None of these (doubtless, rock-hewn) tombs have yet been discovered; but they must have been somewhere on the slope at the southern end of the East Hill. The next places mentioned in 3 : 16 are "the pool that was made, and the house of the mighty men." The former is quite unknown; the latter was probably what we should call the barrack of the royal Guards, and must have been near the palace in the City of David. Next we come, in 3 : 19, to "the going up to the armoury at the turning." This angle in the wall must have corresponded with the outmost angle of the end of the East Hill; and "the turning" may apply both to the hill and to the wall. From this point, 3 : 20-23 show that the wall ran past the houses of the priest; an indication that we are coming near the site of the Temple. Verse 24 speaks

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of another "turning" and "corner." Probably the "turning" is of the hill, turning round from south-east to east, and the "corner" is of the wall, which followed it. Verses 25-27 speak thrice of a "tower that standeth out," and the third time of a "great tower that standeth out"; but whether these are one, two, or three towers must remain uncertain. "Ophel" in these verses seems a general name for the southern end of the East Hill, sloping down from the Palace, and equivalent to the "City of David." It is mentioned also in 2 Chron. 27 : 3 and 33 : 14. "The wall of Ophel" probably means a wall enclosing Ophel on the north. The water-gate we have already spoken of. It is mentioned again in Neh. 8 : 1, 3, 16. Ver. 28 mentions "the horse-gate," which would be on the Palace grounds, outside the traditional "royal stables." It has already occurred in Jer. 31 : 40. The site of "the east gate" in ver. 29 cannot now be identified. Ver. 31 tells us of "the house of the Nathīnīm, and of the merchants, over against the gate of Hammiphqād, to the upper chamber (or turret) of the corner." The word "Nathīnīm" means "persons given." It recalls what is said of the Levites in Num. 3 : 9; 8 : 16; 18 : 6. In process of time it became necessary to have another body of men, subordinate to the Levites, "given" to them as assistants for the more menial part of their work, even as the Levites were "given" to the priests as assistant for the more sacred part of their work (see Ezra 8 : 20).

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Who these "Nathīnīm" were, is not said; probably the Gibeonites (see Josh. 9 : 21, 23, 27) were at least included in them; and later, still another body of men called "Solomon's slaves" in Ezra 2 : 55 and other places, were added to them. But the *name* "Nathīnīm" does not seem to have been given to them till the captivity; for 1 Chron. 9 : 2 refers to a post-exilic period. "Hammiphqād" may well mean "the place of muster;" though we can only guess *who* were mustered there. In Ezek. 43 : 21 "Miphqad habbaith," translated "the appointed place of the House," may or may not be the same place; if it is, it was "outside the Sanctuary." The "corner" mentioned in this verse (31) is probably the north-east angle of Jerusalem as it was then, *i.e.* of the Temple enclosure, which did not then go much further north than the present "Golden Gate;" for the deep natural ditch, which underlies the present northern end of the "Temple area," was not then filled up. The account of the rebuilding of the wall, in Neh. 3 : 32, closes with the "sheep-gate," evidently so called as the entrance by which the sheep were driven into the city, to be sacrificed in the Temple. It was evidently on the north side of the city, but very near the north-east angle.

We have now traced, as far as we have means for doing so, the course of the wall of Jerusalem from the Valley Gate on the west to the Sheep Gate at the eastern end of the north side; we have now to do the

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same with the remainder of the wall; taking it in the same order as hitherto, and as is recorded in Neh. 3 : 1-12, but the reverse order to that which was followed by the second company of dedicators of the wall, followed by Nehemiah himself, see 12 : 38-39. But the places mentioned in this part of the wall are less easy to identify even than those in the other part; for the ground is much more nearly level, and consequently presents much less striking features. Proceeding westwards from the Sheep-gate, we meet with two towers, called Hanan'el and Hammeah (*i.e.* "the Hundred"). Probably these were on the rock on which the castle "Antonia" stood later, just beyond the north-west corner of the present Temple area. See Neh. 3 : 1 and 12 : 39. In Zech. 14 : 10 the width of Jerusalem, *i.e.* from north to south, is given as "from the tower Hanan'el to the royal wine-presses" (probably near the Pool of Siloam), and its length, from east to west, as "from Benjamin's Gate" (probably the same as the Sheep-gate) "to the place of the First Gate, unto the Corner Gate" (probably these two are the same, or else close together), near the north-west corner of the city. And in Jer. 31 : 38 the length is similarly described as "from the tower Hanan'el to the Corner-gate." Next comes the Fish-gate (Neh. 3 : 3 and 12 : 39), so called because the Tyrians, who brought dried fish to sell in Jerusalem (Neh. 13 : 16), either took it in through that gate, or sold it in a market just outside it. See also

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Zeph. 1 : 10 ; 2 Chron. 33 : 14. The next gate mentioned is called "Yashānā" in the original. This can hardly mean "the old gate" as in the English text of Neh. 3 : 6 and 12 : 39. It literally means "the gate of the old —," without a noun added, but the adjective is in the feminine. Hence the margin gives "or, gate of the old city, or, of the old wall." *Possibly* it means "the gate leading to Yashānā," a town far away to the north, mentioned in 2 Chron. 13 : 19. Next, the account of the procession, but *not* that of the rebuilding, mentions "the Ephraim-gate." From 2 Kings 14 : 13 we learn that it was 400 cubits from the Corner-gate. It is mentioned also in Neh. 8 : 16. Next we come to "the Broad Wall (Neh. 3 : 8 ; 12 : 38). Why this portion of the wall (as it had existed before the Captivity ; but its foundations would still be there in Nehemiah's time) was so called is only a matter of conjecture. The last landmark on the west wall, before we come round again to the Valley Gate, is the Furnace Tower, or more probably Oven Tower (Neh. 3 : 11 ; 12 : 38), perhaps so called from the proximity of the Bakers' bāzār, mentioned in Jer. 37 : 21.

5. The Persian Period.

When the night of the Captivity passes away, and by the decree of Cyrus the Jews are permitted to return to their own land, two facts stand out clear : (1) that Jerusalem has assumed an unprecedented im-

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portance, relatively to the rest of the land; and (2) that in Jerusalem, the Temple has assumed an unprecedented importance, relatively to other buildings. Cyrus' decree mentions no other city besides Jerusalem; and in Jerusalem he orders the rebuilding of no other house but that of "Jehovah, the God of heaven." As regards the first point: it is true that in Ezra 2, among those that returned from captivity with Zerubbabel, "the children of" many other places are mentioned; and verses 21 to 28 and 33, 34, in which "the men" are occasionally mentioned as a variety of "the children," it is certain that both these phrases denote the (former) inhabitants, or rather children and grandchildren of the former inhabitants, of certain towns; and, this being granted, "the children" may well mean "the inhabitants" in many of the other verses of that chapter. It is also true that in the last verse of that chapter, and the first of the next chapter, the phrases occur, "all Israel in their cities," and "the children of Israel were in the cities." Yet the places mentioned in the above verses of Ezra 2 are all in the neighbourhood of Jerusalem; and in verses 9 and 12 of Neh. 2 occurs for the first time the phrase "the circuit"—mistranslated "the district"—"of Jerusalem," *i.e.* the immediate neighbourhood of Jerusalem on all sides. The fact is, that during the absence of the Jews from Palestine the other nations had encroached more and more on the territory of Judah; the Samaritans from the north, as

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proved by the description of the three principal opponents of the Jews in Neh. 2:19, "Sanballat the Horonite, "*i.e.* of Beth-horon, Tobiah the Ammonite, and Geshem the Arabian"; and the Edomites from the south. And Ono must have been outside the territory occupied by the Jews, for their enemies to have sought to entrap Nehemiah by proposing to meet him there for consultation (Neh. 6:2). Furthermore, even when the walls of Jerusalem were rebuilt, and the city was (so to speak) set on its feet again, such was the importance attached to its being well occupied by inhabitants, that various measures were taken to fill it with people from the other cities; *viz.* a tenth part of the latter, chosen by lot, were compelled to come and live in Jerusalem; and all who volunteered to do so were regarded with popular favour (Neh. 11:1, 2).

As regards the supreme importance attached to the Temple, we find that for a long time no thought seems to have been given to the rehabilitation of the city, the rebuilding of the Temple being their only care; for the assertion of the enemies of the Jews to the contrary in Ezra 4:12, 13, 16 seems to have been pure calumny on their part. Naturally, they would not refer to the work which Cyrus had commanded, and the foundation of which was already laid, but to an imaginary work of which he had said nothing. Before they stopped the rebuilding of the Temple by this complaint to the Persian court, they had endeavoured to attain their

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object by offering to assist in its rebuilding; but the heads of the Jews were as firm in refusing this as Nehemiah was afterwards in replying to their scornful question: "Ye have nothing to do with us to build a house unto our God"; and "Ye have no portion, nor right, nor memorial, in Jerusalem" (Ezra 4 : 1-3 and Neh. 2 : 20). In both these cases the Jewish leaders saw clearly what latitudinarians of the present day do not see, that compromise in religion only tends to weakness. And in those days, such was that disproportion in numbers between the Jews and their neighbours, and such the character of those neighbours' religion—note "the filthiness of the heathen of the land," Ezra 6 : 21 ; 9 : 11—, that compromise would soon have meant the extinction of the pure religion of Israel. And when at last Darius gave the clear and full order, recounted in Ezra 6 : 1-12, for the rebuilding, he made no mention of the city, but only of the Temple; and *that* in order that continual sacrifices might be offered there "for the life of the king and of his sons" (verse 10). And Haggai, God's chief agent in routing the Jews to resume the work, mentions only the Temple, and says no word of the city. Zechariah, who immediately succeeded him (compare Hag. 2 : 10, 20 with Zech. 1 : 1, 7), did, it is true, prophesy first of the restoration of Jerusalem (1 : 12, 14, 16, 17 ; 2 : 1-12), yet in chap. 3 he returns to the rebuilding of the Temple. In chap. 6 : 9-15 we find offerings coming from afar for the Temple, and occasion

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taken from this for a prediction of the building of the spiritual temple by Him who should be Priest and King. And in chap. 7 : 1-7, while the desolation of Jerusalem and all the surrounding country—even as far as the Negeb—, as far as Jewish population was concerned, is emphasized, we find a deputation coming to the Temple, to ask them a practical ceremonial question.

Even before the rebuilding of the Temple could be begun, the altar of burnt offering was rebuilt, in all probability on the same site as the former one had occupied, “for fear was upon them because of the people of the countries (Ezra 3 : 3), *i.e.* they feared to encounter attacks from the heathen who had possessed themselves of the country, without the assurance of divine help. Judging from Ezra 6 : 3, where Cyrus’ decree is quoted, and comparing that place with 1 Kings 6 : 2, where the dimensions of Solomon’s Temple are given, it appears that the length was the same, 60 cubits. The width was, according to Cyrus’ decree, three times that of Solomon’s Temple, which was only 20 cubits; but it seems likely that in this matter that decree was disregarded; for (1) if it had been carried out, the Temple would have been square instead of oblong, of which there is no trace of a hint anywhere; and (2) new foundations would have had to be laid on what had been the two long sides of the building; and (3) the roof would have had to be very much widened, which would have been a heavy tax on an impoverished people,

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And seeing that nothing is said anywhere of wood or stone being brought from afar as was the case with Solomon's Temple, nor even of any cutting and shaping of stones, it is highly probable that (1) when the Babylonians burnt the Temple they did not trouble themselves to dig up the foundations;—even the malicious Edomites had only asked them to “rase it *to the foundations thereof*, Ps. 137 : 7 ;—and (2) a large number, at least, of the former stones were not too disfigured by fire to be used again, and were still lying about on the spot. If, then, it may be asked, the dimensions of the “Second Temple”—so called, but Hag. 2 : 3, 9 speak of the “former” and “latter,” not “house,” but “glory” of “*this* house—were at least as large as those of Solomon's, why did the old men weep when the rebuilding of the “second” was begun (Ezra 3 : 12, 13)? Simply because of its *plainness*. The wealth of decoration which Solomon had bestowed on his Temple was impossible now. Neither Cyrus nor Darius had said anything about the expense of rebuilding, though the latter made some provision for the expenses of the *services in* the Temple, when built.

What has just been said about the materials for the rebuilding of the Temple being, to a large extent, at hand, and only needing to be collected and used applies equally to the rebuilding of the walls. We have seen that it is practically certain that Nehemiah rebuilt the walls on the old foundations, which the Babylonians

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would not trouble themselves to dig up, as the Romans did after the rebellion of A.D. 130. Consequently the greater part of the stones, of which the walls had been built, would be at hand for the rebuilding Sanballat's, and Tobiah's mockery in Neh. 4 : 2, 3, caused by their chagrin, must not be taken too literally. "Rubbish" of course there was, Neh. 5 : 10 ; no building could lie in ruins for 70 years without much rubbish ; but it seems incredible that the whole wall could be rebuilt in 52 days (Neh. 6 : 15), if the greater part of the materials had not been at hand.

Nehemiah, though the *Tirshatha*, i.e. the Governor appointed by the Persian king (Neh. 8 : 9 ; 10 : 1) could not carry through his work without the most determined opposition from without, and considerable difficulties from within. The former began with mockery, Neh. 2 : 19 ; 4 : 1-3 ; finding that of no avail, they tried to stop the work by force, Neh. 4 : 7-23 ; when they found Nehemiah and the Jews too wide-awake for that, they tried stratagem ; first seeking to allure him on to their own ground (Neh. 6 : 1-4), then publishing a report of rebellion meditated by him (verses 5-9) ; lastly, seeking to induce him to violate the law of Moses by taking refuge, he being a layman, within the Temple sanctuary (verses 10-14). But all these assaults and wiles from the heathen outside must have been far more bearable to Nehemiah than what he had to put up with in his own people. The complaints of the builders that the

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work was too heavy for them (Neh. 4 : 10); the desponding advice sent them by the Jews who lived in other places (probably the descendants of the poor who had been left in the land by Nebuchadnezzar), Neh. 4 : 12; the heartless treatment of the poor of Jerusalem by the more wealthy, and *that* in spite of the opposite conduct of the Governor himself (Neh. 5); and, when he had to return to the Persian court, the disorders which he found on his return, and which *may* have been the cause of his getting fresh leave to return to Jerusalem. The High Priest himself had allied himself to Tobiah, and had diverted to that enemy of the Jews the portions given for the ministers of the Temple (Neh. 13 : 4-14). The profanation of the Sabbath had gone on unchecked (verses 15 to 22). And intermarriage with the heathen had increased to such an extent, that the children of many Jews had grown up speaking their mothers' language, and could not speak Hebrew (or rather Aramaic) (verses 23 to 30). All these abuses Nehemiah put down.

But the reforms, which Nehemiah could effect with the authority of a Persian governor, would not have continued long unless they had been sustained by the influence of *Ezra the priest, the scribe*. This is the first instance we know of, of scribes as a professional class; for Jer. 8 : 8 does not necessarily imply this. Ezra 7 : 1-10 give us his genealogy and character; verses 11 to 28 the "parwāna" which the Persian king gave him;

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chap. 8 gives us details of his journey, of the companions he took with him (among whom Levites were deficient in number, till he took measures for getting more), his safe arrival at Jerusalem, and there making over to the authorities of the Temple the sacred vessels which he had brought as an offering from the Jews living in eastern countries; and chapters 9 and 10 describe the measures he took, soon after arrival, to put down the custom of intermarriage with heathen, which had already grown to such an extent, that it took two months to examine and decide on the cases of all who had transgressed in this way. But the great national act of reformation, described in Neh. 8, 9, and 10, seems to have taken place later, and to have been brought about by the combined spiritual authority of Ezra, and external authority of Nehemiah. Ezra was certainly the most prominent figure in that great national resolve to keep God's law, and provide regularly for the worship of Him. In fact it is not too much to say that, as it was owing to Nehemiah's work that Jerusalem was reconstituted outwardly, as the capital of the Jewish nation, so it was due to Ezra's influence that that revolt from heathenism, pride in the Law, intense affection for the Temple and its services, and care to keep themselves a separate people originated, which had before that time only been feebly and sporadically attempted, but which we find so pronounced in the New Testament, and has (with the unavoidable exception of the Temple)

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continued among the Jews to the present day. Nehemiah surrounded the holy city with a wall ; Ezra, mainly, surrounded the holy people with the fence of the Law which, with extraneous elements afterwards increasingly added, has survived to the present day.

We have already said that the walls of Jerusalem were almost certainly rebuilt on their old foundations, there being no motive for making any variation, and every reason for keeping to the old. It follows from this, and from the absence of any hint to the contrary, that during the Persian period the "north wall" on the Western Hill went, as before, *straight* from where the Jaffa Gate now is, to the N. W. corner of the Temple area. It is remarkable that in the enumeration, in Neh. 3, of the various stages in the rebuilding of the wall, while several towers, and other places of civil or military power, are mentioned, "the Tower of the furnaces" is the only such building mentioned on the Western Hill, *all* the others being on the Eastern Hill, to the north, east, or south of the Temple area. No proof could be stronger of the fact that, before Herod, the Western Hill was never used as the seat of any authority in Jerusalem.

There is a word, *Bīrā*, which occurs in the books compiled in the Persian period, but nowhere in any earlier book. In 1 Chron. 29 : 1 and 19 it is rendered "palace," and evidently refers to the Temple ; in Neh. 2 : 8 and 7 : 2 it is translated "castle," and the former

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place speaks of "the castle which appertaineth to the house" (*i.e.* the Temple), which shows that it cannot refer to the Temple itself, but to a fortress erected for its protection *either* to the north of it (this opinion is sustained by the fortress to the north of it being called "Baris" in later times), *or* to the south of it, occupying the site of "the City of David"; *or*, what seems on the whole the most probable, *all round* the Temple, making it a separately fortified part of the fortified city Jerusalem. In any case, there is no proof whatever that the Temple was now, as it had been in the time of Solomon and the later kings, enclosed by a fortification along with the royal palace, hall of judgment, and arsenal. The other occurrences of "bīrā" are of "Shushan the palace," Neh. 1 : 1; Dan. 8 : 2, and many places in Esther. Probably the fortified castle, containing the palace, and all the centres of civil and military government in the Persian empire, were called by the same name as that of the city, the winter capital of the empire.

6. The Greek Period.

As this period of the history of Jerusalem lies wholly *between* the Old and New Testaments, and as this Book is "*The Bible illustrated*," etc., it follows that our remarks in this section must be for the most part limited to what throws light on various passages in both Testaments, principally the new.

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The well-known story, regarded by some as the fulfilment of the prophecy in Zech. 9 : 8, of the Jews refusing to swear allegiance to Alexander because they had sworn it to the Persian king, Alexander's march against Jerusalem, and his wrath being turned away by the procession which met him unarmed, headed by the High-priest in his gorgeous robes, seems to rest on no good authority. All that is certain is that Jerusalem did submit to Alexander, and that he accepted its submission, and confirmed the Jews in the practice of their own laws. When, on Alexander's death, his empire was divided among his four generals, Palestine fell to the share of Ptolemy, King of Egypt. See Dan. 11 : 5, where the "King of the South" is first mentioned as "having dominion" over the Holy Land. With some exceptions, the Ptolemies treated the Jews well, as long as Palestine lay under their rule, *i.e.* till B.C. 198. It suited them well to do so, seeing that Alexandria, and other places in Egypt, held immense colonies of Jews. But in 198 Antiochus, the "King of the North" in Dan. 11, defeated them, and the Jews, who were impatient of having to render tribute to the Ptolemies, and to have Jerusalem garrisoned by Egyptians, and little thinking that the yoke of Antiochus would be far heavier than that of the Ptolemies, helped him to oust the Egyptians, and became his vassals.

For a time, however, all went well. The Greek

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writers of the period speak of Jerusalem, and hardly any other place in Palestine. Its territory was only about 30 miles north and south, and 20 east and west. Yet they tell of its strength, and large population; of the agriculture of its territory; of the Temple enclosure with double cloisters; of the Altar of burnt-offering; of the Sanctuary with golden altar and lamp-stand, but no image; and the innermost part absolutely bare (see Jer. 3 : 16, where the last two clauses should run: "neither shall they miss it"—*i.e.* the Ark—"neither shall it be made any more"). But far more than from the Greek writers may be learnt from "Ecclesiasticus," which gives a most glowing account of the prosperous condition of Jerusalem, and its small territory, at that time. A High-priest, named Simon, "repaired the House and fortified the Temple, building reservoirs and lofty substructures for the sacred platform; he took thought for his people against the spoiler, and strengthened the city against siege." It was in this period that the Pentateuch was translated into Greek, and that the vocation of "the scribes" came more and more to the fore.

Meanwhile the influence of Greek thought and life was pressing more and more upon Judaism from all sides. At the time we are now dealing with, many of the Jews, even in Jerusalem itself, had adopted Greek names either in addition to their own, or else from some similarity to their own. We have many instances of

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both these in the New Testament; of the former, Philip; of the latter, Jason, as a Greek form of "Joshua" or "Jeshua." This tendency was greatly furthered by the "Diaspora," i.e., "Dispersion" of vast multitudes of Jews in Greek-speaking countries, chiefly in Egypt, Syria, Asia Minor, Macedonia, and Greece itself. This "Diaspora" is referred to, by that name, in John 7 : 35 ; James 1 : 1 ; taken for granted in Acts 2 : 5-11, and alluded to in 1 Pet. 1 : 1, where the word is applied to Christians, even though Gentiles. For these dispersed Jews, while conforming to their neighbours in externals (hence they were called "Hellenists") retained all the ardour of their love for their religion, their Temple, and their holy city ; attended the festivals there whenever possible ; and *regularly* sent their annual half-shekel for the maintenance of the national worship (Mat. 17 : 24). Nay, the most earnest of them actually returned to Jerusalem as little colonies, preserving the outward peculiarities of the places they came from, but outdoing the natives of Jerusalem in fanatical adherence to their religion (Acts 6 : 9).

But gradually all this prosperity vanished. Factions arose among the Jews ; many worldly-minded, selfish men sought to ingratiate themselves with their new rulers by not merely seeking themselves to Grecise their countrymen, but persuading the kings of Antioch to interfere, with the same object, in the

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internal affairs of the Jews. Then, for the first time, a Greek Gymnasium, called Xystos, was erected in Jerusalem with all that it meant for the promotion of Greek philosophy and religion. The High-priesthood, which since the death of Zerubbabel—the last of the Davidic line to bear rule—had unavoidably concentrated in itself temporal as well as spiritual authority, was now bought and sold, or else transferred from one person to another by heathen authority, or by assassination. At last, in 170, Antiochus Epiphanes took Jerusalem, delivered the population to massacre, entered the Temple, polluted the sacred vessels, carried off its treasures, including the golden altar, lampstand, and sacred table. In 168, his officer Apollonius took Jerusalem on a Sabbath, tore down the city walls, organized Jerusalem as a Greek city, enforced the worship of the Greek gods, forbade circumcision and Sabbath-keeping, and compelled the inhabitants to eat swine's flesh, and sacrifice to idols. Worst of all, in December that year, a heathen altar was built on the site of the Altar of Burnt Offering, and on it sacrifices were offered to Zeus Olympius, or the heavenly Jupiter. This is the first fulfilment of Dan. 9: 27; though a further fulfilment, a deeper, disgrace to Jerusalem and the holy cause which it stood for, yet awaited it when, as foretold by Christ in Mat. 24: 15, the Jews themselves polluted their holy place by their wicked deeds perpetrated within it, during the siege by Titus. There

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can be no doubt that it is to the sufferings of the many faithful Jews in those times of testing, that Heb. 11: 34-35 refer.

But at length the dawn began to appear in that darkness. As is well known, God raised up several brothers of one family, who successively through a long period, wrought deliverance for His people and His holy city and His sanctuary. These were a priestly family, of Modin in the Shafēlā. The most celebrated of them was Judas Makkābī, and from him this title has been given not only to all the brothers, but to the dynasty which they founded. Another name for that dynasty is "Hasmonean," from Hashmon, an ancestor of these brothers. In any case, the family which from this time, till the close of the Greek period, ruled Jerusalem and the Jews was no longer descended from David, but a priestly family. The politically emancipated Jews were under High Priests, who soon arrogated to themselves the kingship as well as the priesthood; and this became their bane. They reversed the impiety of Uzziah, joining the kingship with the priesthood, as he had sought to join the latter with the former; thus combining what God had purposely kept distinct till "the Sprout" should arise, "the Man" who should be "a priest upon his throne" (Zech. 6: 12, 13). Thus the work, which God had assigned to the High Priest, was more and more neglected; while the usurped kingship was unfaithfully exercised.

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But we are anticipating. After four victories over the Greek armies in 166 and 165 B.C., Judas marched on Jerusalem and occupied the Temple Hill. The whole was rapidly cleansed. The altar of Zeus was torn down. A new altar was built, of unhewn stones. The courts were hallowed, and the sanctuary furnished with vessels, golden altar, lampstand, and holy table. Incense arose once more to the God of Israel, and on the 25th day of the month Kislev, exactly three years from the date of its pollution, the Altar of Burnt Offering was rekindled, and the legal sacrifices resumed. "Mount Zion," the name of the Temple Hill in those days, was surrounded by high walls with towers. It was in memory of this that "the feast of the dedication" (John 10 : 22) was established. The city of Jerusalem seems to have been left for a time to the Greeks and apostates; while for the next 22 years the two fortresses, that of Solomon's Temple and of David's "Zion," faced each other.

It is now for the first time that we hear of "Akra," as the name of a distinct part of Jerusalem. It is not quite certain where it was; but it is most probable that it was a hill south of the Temple Hill, the site of the old Jebusite fort, taken by David and called "The City of David." It is true that in the Old Testament there is no hint of a valley, or depression, between this and the part of the Eastern Hill occupied by the Temple. On the other hand, (1) it is difficult to imagine the mere brow of a hill, and *that lower* (as it is now) than

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the highest point of the hill, as a distinct fortress; (2) the O. T. does speak of "Ophel," which means literally "a swelling," and seems to imply ground higher than that immediately around it; (3) the Greek word "Akra" means much the same thing, compare the "acropolis" as the highest part of a town; (4) the Greeks could hardly have held for 22 years a site lower than that of the Temple, with the holders of which they were in constant conflict, and who were most eager to eject them. (5) Lastly, it is quite certain that when, at length, they succeeded in taking the Greek fortress, they razed to the ground not only it, but the whole mount, or rising-ground, on which it stood, and immediately enlarged and fortified the castle on the N. W. of the Temple area, which was afterwards the place of the Roman garrison overlooking the Temple (Acts 21:31-40; 22:23-29; 23:10), and till lately that of the Turkish barracks. But during those 22 years, Akra is described as "a great trap, an ambush against the Sanctuary," and its garrison were able to "shut up Israel in the holy places" and, by sudden sorties, "could destroy them who came to sacrifice." In any case, it is certain that the "Temple area" of those days did not extend much more than 100 feet south of the Sanctuary; and this helps one to understand why the present "Dome of the Rock" occupies a place so far to the N. W. of the present "Temple area."

In 153 B.C. Jonathan, one of the brothers, was able

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to take up his residence in Jerusalem, and *then*, first, we hear of the city being in possession of the Maccabees. In 142 the blockaded garrison of Akra surrendered. Now, for the first time, a palace was built on the Western Hill. In 66 B.C. the Hasmonean dynasty broke up through family quarrels. Rome began to interfere; and Antipater the Idumean, father of Herod the Great, began to make his fateful influence felt. In 63 Pompey, after a blockade of 3 months, took the Temple on a Sabbath. The Romans poured into the courts, cut down the priests in the act of sacrificing, penetrated into the Holy of holies; but laid no hands on any of the furniture of the Temple, or its treasures. But in 54 B.C. Crassus spoiled it. In 40 the Parthians temporarily took the city. In 37 Herod, with Roman forces, besieged and stormed it. The last of the Hasmonean kings was carried away by the Romans and put to death. Herod, who did his best to restrain the excesses of the Romans, became king of the Jews under their overlordship.

7. The Roman Period.

Herod prized so much the title which he had won from the Romans, "the King of the Jews," that we can understand the better his murderous alarm at hearing that a child "was born," bearing the same title (Mat. 2:1-3). His name is a contraction of "Heroid," "son of a hero." Certainly his enterprise and cleverness

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were extraordinary ; but his heroism (?) was displayed only in assassinations and massacres, so increasingly numerous that the slaughter of the babes of Bethlehem was passed over by contemporary historians as quite a small affair. On his capture of Jerusalem in 37 B.C., more than half the members of the Sanhedrin lost their lives. His nominees to the high-priesthood were from families as far as possible removed from the legitimate succession ; none of them was even a Palestinian Jew.

Meanwhile the contact of Jerusalem with the outer world enormously increased. On the one hand, there was a new and vast Jewish Dispersion, which made it the seat of a far-spread spiritual Empire. On the other hand, Roman emissaries and officials, Italian, German, and Gaulish mercenaries, with traders from all the coasts of the Mediterranean, became familiar figures in her streets.

Jerusalem, as a city, owed a great deal to Herod. It was he that first shifted the centre of gravity from the East Hill to the West Hill. First, he built three lofty towers at the angle where the "First Wall," *i.e.* the first one built to enclose on the north the town which had sprung up on the west Hill, just inside what is now the "Jaffa Gate," joined with the western wall of that comparatively new town. Next, adjoining them to the south, he built his Royal Court, or Palace. This was a citadel within the city. It, and the adjoining

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towers, overlooked the whole city, as well as its approaches from the south and the west. Naturally, when the Romans began to govern Palestine directly, they took over this palace ; so that here was the residence of the Roman Procurators when they came to Jerusalem, as they did at the great festivals. *Here*, then, took place our Lord's being delivered up by the Jewish authorities to Pilate ; here, Pilate's conversation with our Lord and, after a half-hearted endeavour to evade the guilt of condemning an innocent man, his yielding to the mob ; here, the cruel scourging and mockery by the soldiers ; and hence, the departure for Galgotha through some gate of the city near by. But Herod's building his palace on this spot had another effect. It shifted the administrative centre of Jerusalem to the Western Hill. The name " Zion," the name of the Jebusite and Davidic fortress on the East Hill, came to be attached to this new citadel on the West Hill, and perverted the tradition of the whole old Testament topography.

Herod's buildings on the East Hill were, however, at least as important. The castle to the north of the Temple area he rebuilt and amplified, and changed its name from Baris to Antonia. Here was always stationed a detachment of Roman soldiers, to quell disorder in the Temple. The interior contained every kind of dwelling and other convenience. The whole plan was tower-like, but at its corners it had four

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towers, three 50 cubits high, and the south-east one 70 cubits high. Stairs, or sloping gangways, led down to the Temple area. When St. Paul was dragged out of the court of Israel, and its gates were shut, and he was being beaten as for death by the enraged mob, the Chiliarch ("captain" in the English versions) ran down with soldiers, and ordered him to be taken into the castle; and it was on his way thither that, by the Chiliarch's leave he addressed the crowd *from the stairs* (Acts 21: 30-40).

Herod's greatest work, the rebuilding of the Temple itself, was not so easy, as his other works were, to reconcile with the prejudices of the Jews. He won them by promising not to pull down the old temple till he was ready to begin the new. That no profane hand might touch the Sanctuary itself, he put 1,000 priests into training as masons and carpenters. Then, in the winter of 20-19 B.C., he began to build. The Sanctuary was finished in 18 months; but the construction of the cloisters, and massive outer enclosures, occupied eight more years. Even then much remained to be done, and the work dragged on long after Herod's death. During our Lord's first visit to the Temple as an adult, it was said that "46 years has this temple been building," which fixes the date of that visit at 27 or 28 A.D. The Sanctuary occupied exactly the same place as its predecessors, and was divided as before; but the outer part (the "holy place") was 40 cubits high instead of 30; and over it was built a chamber 40 more cubits; so

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that, with the foundations which were six cubits high, the ceilings and the roof, the height of the whole was 100 cubits. The doorway was 20 cubits by 10, and had double doors with a magnificent curtain outside; on the beams in front of which trailed a Golden Vine, of the size of a man. The Porch was rebuilt 11 cubits deep and 100 high. The whole was built of huge blocks of white stone, 25 cubits long, 12 wide, and 8 high, and with plates of gold on the front. Twelve broad steps descended from the Sanctuary to the Court of the Priests, covering nearly all the 22 cubits which separated the Porch from the Altar. No one might stand here while the priest within was offering incense. A little to the south of the steps stood the great Laver which had replaced the brass (or bronze) "sea" of Solomon's Temple. The Altar of Burnt Offering, made of unhewn stones, was a massive structure whose base must have been adapted to the irregular surface of the protruding Rock ("es-Sakhra"). This base was 32 cubits square and one cubit high. Above it the structure, 30 cubits square, rose five cubits to a ledge one cubit broad, on which were the horns of the altar; a little higher another ledge, of the same breadth, on which the sacrificing priests stood; and above this the hearth itself, 24 cubits square. Two apertures drained the blood into a channel, which carried it off to the Qidron. On the north were the shambles; rings in the pavement, to which the victims were bound, and so slain; marble

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tables on which they were flayed and washed; and pillars with cross-beams and hooks on which they were hung. Where a sufficient supply of water came from, to carry off the blood and refuse, is uncertain; but Jewish authorities declare that it *did* suffice, even on the great festivals.

So much for Herod's Temple itself, and the Altar which was equally sacred (see Mat. 23 : 19, 21). The "Court of the Priests" of course included the Altar. It must have been into this court that Judas Iscariot flung his thirty pieces of silver, when the priests and elders refused to take them back; for the "sanctuary" was often used so as to include it, and he could not have thrown them inside the building itself (Mat. 27 : 3-5). To the east of this court was "the Court of Israel," to which all Israelites had access; and again to the east of it was the "Court of Women," fifteen steps lower, conformably with the eastward slope of the hill. It had however a gallery high enough to allow the women to see what the priests were doing in their court. Except this gallery, this whole court was open to men also. It was a large court, 135 cubits square; and in all probability the thirteen trumpet-shaped money-boxes, into which the faithful put their legal and their voluntary offerings, were in this court. Else it is hard to see how the poor widow (Mark 12 : 41-44; Luke 21 : 1-4) can have put in her two mites; for "the Treasury" would not be in the "Court of the Gentiles" and no

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woman could come into the "Court of Israel." "The Treasury" is mentioned also in Mat. 27 : 6 and John 8 : 20. Both these courts—the "Court of Israel" and the "Court of Women"—were surrounded by a wall 25 cubits high, with a cloister and chambers inside, and outside a narrow terrace; and outside this again a barrier, with copies on it of an inscription which warned Gentiles not to pass it on pain of death; even Roman citizens forfeited their lives if they transgressed this rule. Evidently it is this barrier that St. Paul alludes to in Eph. 2 : 13-15. This wall had nine gates; four on the north, four on the south, and one leading from the Court of Women into the Court of the Gentiles, to the east of it. Whether this last gate, or the one between the Court of Israel and the Court of Women is "the door of the Temple which is called Beautiful" (Acts 3 : 2, 9) is doubtful; but the fact that the lame man was laid there for alms seems to make the *outer* of the two gates the more probable.

Fourteen steps lower than the barrier above mentioned lay the outer court, the "Court of the Gentiles," surrounding on all four sides the more sacred area hitherto described, but, like what surrounds the "Dome of the Rock" at present, very much narrower to the north and west of it than to the east of it, and very much wider to the south of it than to the east. It was Herod, practically, who formed this court by huge substructions to the west, south, and east of the Temple

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area which existed before his time. It is to Herod that we owe those wonderfully huge stones, the wonder of all beholders, outside the south-east corner, and the southern end of the west-side, of the Temple area. Inside the large court thus formed, Herod erected magnificent colonnades. The finest was the southern, the Royal cloister as it was called, with 162 Corinthian columns in four rows; at present it has them in only two. Each of the other three colonnades had two rows. That on the east was known as "Solomon's colonnade (John 10 : 23; Acts 3 : 11; 5 : 12; it is strange that even our Revised version calls it a "porch," which has a quite different meaning). Why it was so called, we know not; anyhow, it is no proof that it had survived from Solomon's time, which on other grounds is plainly impossible. This colonnade seems to have been a favourite trysting-place, as the two passages in the Acts testify; and our Lord's teaching there in winter was probably to shelter him from the rain. Of the remarkable underground passages from the southern end of the Temple area, down into what *was* the principal city Jerusalem, we have already spoken. Herod also so far extended the Temple area to the east that, for the first time in its history, the east wall of this area, and the east wall of Jerusalem, coincided.

It is somewhat remarkable, but highly significant, that the Gospels cast hardly any light on the topography of Jerusalem during the period of which they

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treat; and the same may be said of the Acts of the Apostles. Indeed, there are only five spots in, or in the immediate neighbourhood of, Jerusalem, which are mentioned in them. They are: (1) the Temple; (2) Bethesda; (3) the house where the Lord's Supper was instituted; (4) the garden where our Lord was crucified, and at one end of which was the rock-hewn tomb, whence He rose immortal and glorified; (5) Pilate's "Pretorium," or "Government House."

We cannot, of course, locate the exact spot in the Temple area where He, a boy of twelve, was found "sitting in the midst of the doctors, both hearing them, and asking them questions (Luke 2: 46). Though His object was only to learn, yet that the teachers were amazed at the knowledge which He had already acquired is not only stated in verse 47, but implied in the fact that He was "*sitting*" in their midst; for the rule among the Jews was that the learner "*stood*" before his teacher, or teachers. This must have been in one of the colonnades which, as we have seen, surrounded the Temple area as constituted by Herod. Another thing to be noticed in this narrative is that our Lord thus early regarded, and spoke of, the Temple as *His Father's* house (ver. 49). We find the same expression used when He (as far as we know) next visited the Temple (John 2: 16, compare 17).

From that time our Lord's visits to the Temple were many, and we owe our knowledge of most of them to

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St. John. See John 5 : 14 (probably the discourse in 5 : 19-47 was delivered in the Temple); 17 : 14-44 (the great utterance in verse 37 was occasioned by the meaningless ceremony of fetching water from the pool of Siloam, up through one of the underground passages into the Temple area, and pouring it out near the Altar, on the last day of the Feast of Tabernacles); the whole of 8 : 12-59, see specially verses 20 and 59; 10 : 22-39, already referred to in speaking of "Solomon's colonnade." Indeed, it appears that the chief work, which our Lord set Himself to do on His visits to Jerusalem at the festivals, was to teach publicly in one of the colonnades of the Temple. And it appears from Mark 11 : 11 that when He entered Jerusalem in triumph, He entered *first* into the *Temple*, through one of the gates leading straight into it from the Valley of Qidron; and having then seen how shamelessly the northern part of the court of the Gentiles was polluted by worldly traffic, He returned the next day and cleansed it. (The fact that the court of the *Gentiles* was thus polluted made His quotation from Is. 56 : 7 all the more apposite.) It was on that occasion that children, and child-like souls, still gathered to Him in the Temple (Mat. 21 : 14, 15), while the wrath of the official keepers of it waxed greater and greater. Still, the next day, undaunted and unwearied, He resumed His teaching in the Temple, Mat. 21 : 23; and apparently the whole of His teaching, from that verse to the end of chap. 23; was

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given there. There it was that He uttered a Saviour's lament over Jerusalem (23 : 37), and then the withering denunciation (ver. 38), "Behold, *your* house" (no longer "my Father's," as He had loved to think of it) "is left to *you*" (the best authorities omit "desolate"; for which indeed there is no need, for if left to wicked men to deal with as they would, must it not have been left desolate?). So saying, "Jesus went out of the Temple" (24 : 1) for the last time; and when His disciples, anxious to wring from Him some more favourable word concerning the building which they prized so highly, "came to Him to show Him the buildings of the Temple," His only reply was: "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down" (verse 2). And so it came to pass in A.D. 70, despite all the efforts of Titus to spare the Temple; and so it has been ever since, despite all the efforts of Julian the Apostate to nullify the Lord's words.

Still, the early Christians loved the Temple. There they "day by day continued stedfastly with one accord in the Temple," *i.e.* in attendance at all its public services (Acts 2 : 46; 3 : 1). There they arranged for St. Paul to refute by act the slanders which were circulated against him (21 : 20-26). There they continued to show their "zeal for the Law" (Acts 21 : 20) until at last they were compelled to choose between the Temple and Christ; and the immortal Epistle to the

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Hebrews was written to confirm them in the right decision. At last, James "the Lord's brother," as thorough a Jew as it was possible for a true Christian to be, was martyred by the unbelieving Jews, being cast headlong into the Qidron Valley from the S. E. pinnacle of the Temple; and this filled up the cup to overflowing, and nothing could save the doomed Temple and city.

Perhaps the exact site of "Bethesda," and the "pool having five colonnades" will never be known; and yet there is no practical doubt that "the sheep gate," near which it was, must have been a gate on the north of the Temple area, through which the sheep to be sacrificed were driven into that area. For in that part, the north wall of the Temple was still part of the north wall of the city; the "Agrippa wall," as it is called, coincident with the present north wall of the city, and including a large space immediately to the north of the Temple area, was not built. And in this space there is, deep down beneath the débris of two Jerusalems which overlay it till excavation so far did its work—this is only a sample of the result of Jerusalem having been so many times besieged and taken—a "pool," or rectangular artificial piece of water, both surrounded by colonnades, and also crossed in the middle by a bridge with a colonnade upon it. This makes exactly *five* colonnades, two on the long sides of the "pool," two on its short sides, and one crossing it in the middle. Of course

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one cannot assert that this *is* "Bethesda"; but it looks very much like it.

The tradition, which identifies the site of the modern "coenaculum," in the southern part of the Western Hill, with that of the house, in the "upper chamber" of which the Lord's Supper was instituted, certainly goes back to before Constantine; and that is more than can be said of most Christian traditions which have gathered round various sites in the Holy Land. One is tempted to think that it was in the same house that the Jerusalem disciples gathered for prayer throughout the ten days between the Ascension and Pentecost (Acts 1 : 13, 14); that Matthias was chosen in place of Judas (1 : 15-26); that the Holy Ghost came down with power on the day of Pentecost (2 : 1-4); near to which the first Christian sermon was preached (2 : 14-36), and the first reception into the Church took place (2 : 41); that it was the trysting-place of the Christians, shaken in response to their prayer (4 : 23-31); and that it was St. Mark's mother's house, mentioned in 12 : 12-17. All that can be said of this theory is, that there is nothing against it; that the various parts of it fit in with one another remarkably; but there is no certain proof of it.

There is much less to be said for the identification of Golgotha with the site of the "Church of the Holy Sepulchre," on which site a church of that name has certainly stood continuously since the time of Constantine. (We purposely use the less common name "Golgotha,"

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in preference to "Calvary," because the former is the *only* name of it in the Bible; "Calvary," being taken from the "Vulgate," being the Latin word for a "skull," though there is no reason for a Latin translation having found its way into the English Authorized Version in just one place, Luke 23 : 33. That "Golgotha" was the name of the place is clear from Mat. 27 : 33; Mark 15 : 22; John 19 : 17). This makes the tradition in this case far weaker than in the case of the "upper chamber"; yet it is *likely*—one cannot say more—that Christians preserved a true tradition for less than 300 years of a spot so unspeakably dear to them. Whether it was true or not, can only be ascertained when excavations are made under present buildings, which stand where the then northern wall of the city on the Western Hill stood. If excavation proves that wall to have stood to the *north* of the "Church of the Holy Sepulchre," the identification will have to be given up; for if one thing is certain in the whole question, it is that crucifixions took place *outside* the city. If however the wall be proved to have run to the *south* of the "Church," then the identification will be, not indeed certain, but highly probable in face of the fact, that *no other* site, which has ever been proposed, has any practical evidence to show. The *name* ("Golgotha," *i.e.* "the skull") is supposed to have come from a local popular tradition, that Adam was buried there. In any case, it cannot mean "a place shaped like a skull."

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Of the identification of Pilate's Prætorium with a large piece of ground south of Herod's towers near the Jaffa Gate, we have already written. It only remains to add that Herod's palace, which he occupied when in Jerusalem, and to which our Lord was sent by Pilate in hope of escaping thereby from the dilemma in which the Jews had placed him (Luke 23 : 6-12) was on the S. E. of the Western Hill, near the Tyropœon Valley; so that our Lord, in addition to all His other sufferings that day, had to trudge all across the width of the Western Hill and back again, after a sleepless night, the Agony, and all that He had had to suffer in the High Priest's house.

It still remains to say something about the "Sanhedrin," that supreme council of the Jews under the Romans, of which we read so much in the New Testament. The word is a Hebrew corruption of the Greek "synedrion," which literally means a "sitting together." (The "h" which appears in "Sanhedrin" is due to the Greek root "hed"—akin to the Latin "sed," the Sanskrit "sad," the English "sit"—which disappears in a compound word like "synedrion.") We know not how soon after the Captivity something of the sort may have been established; but it is not till after the beginning of the Roman period, *i.e.* after Pompey's capture of Jerusalem in B.C. 63, that the *name* appears. However, the powers of the Sanhedrin were practically in abeyance during Herod the Great's

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unbridled tyranny ; it was not till the Romans took the government into their own hands that it was able to exercise any authority, such as we find it doing in the Gospels and the Acts.* That the Sanhedrin, though it always met in Jerusalem, had authority over Jews in Galilee is clear from Mat. 5 : 22, where the original of "council" is "synedrion" ; though Mat. 10 : 17 shows that there were also local "synedria."

There is much that is uncertain about the constitution and powers of the Sanhedrin. It appears, however, certain that its number was seventy-one ; that it consisted of "elders, chief priests, and scribes" (Mat. 16 : 21 ; 20 : 18 ; Mark 10 : 33) ; that it usually met in a hall, called the chamber of Hewn Stone, in the southern part of the Temple area ; that there they interpreted the Law, and in criminal cases gave sentence ; that their power over Jews was unlimited, subject only to the Procurator's approval of their sentences of death (Mat. 26 : 66 ; 27 : 1, 2 ; John 18 : 31, 32 ; 19 : 7) ; that they had a certain number of officers to make arrests and execute their decrees ("hypēretai," as they are called in the Greek Testament ; the translation "officers" is most misleading to an ordinary English reader ; "constables" or "bailiffs" would express the meaning better) ; that some of these were "bond-servants of the High Priest" in his official capacity (Malchus is so designated in all four gospels) ; that some of them were open to higher influences (John 7 : 32, 45-49) ; that

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subject to the Sanhedrin was "the Captain of the Temple" (Acts 4 : 1 ; 5 : 24, 26), the Head of the Temple Police. The first meeting of members of the Sanhedrin, to condemn our Lord, at midnight in the High Priest's own house, seems to have been so far irregular that its decision had to be confirmed by a later meeting in the early morning (Mat. 27 : 1 ; Mark 15 : 1 ; Luke 22 : 66-71). That which stoned Stephen (Acts 6 : 12 ; 7 : 1, 57, 58) may have been quite regular in its constitution, but it turned itself at last into a company of savages, and assumed the power of life and death which did not belong to it. And that which met at the command of the Roman commandant of the garrison in Antonia was invalidated by that very fact (Acts 22 : 30—23 : 10) ; and hence St. Paul was quite justified in ignoring its authority (23 : 3, 6).

8. The Ideal Jerusalem : Or,

The Jerusalem of Prophecy.

Of course by far the greater number of passages in the Bible, in which Jerusalem is mentioned, refer to the literal city as it was at the times which those passages speak of ; but from the time when the Temple, as the one central spot for the worship of Jehovah, was built in it, it acquired a sort of halo, and the thought of an ideal Jerusalem gained ground

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along with the literal. This led on to a number of other passages in which the ideal Jerusalem seems to be in the foreground, while the literal is not lost sight of. It is not always easy to distinguish these two classes of passages ; but on the whole Ps. 51 : 18 ; 102 : 21 ; 116 : 19 ; 122 : 2, 3, 6 ; 137 : 5, 6 ; 147 : 2, 12 ; Song 6 : 4 may be said to belong to the former class, and Is. 2 : 3 ; 24 : 23 ; 27 : 13 ; 30 : 19 ; 31 : 9 ; 40 : 9 ; 52 : 1, 2, 9 ; 62 : 1, 6, 7 ; 65 : 18, 19 ; 66 : 10, 13 ; Joel 3 : 16, 17 ; Micah 4 : 8 ; Zeph. 3 : 14, 16 ; Zech. 12 : 2—14 : 21 to the latter class. This idealizing is even plainer in the case of the name "Zion"; and naturally so, because the Temple was built on the Hill, to the whole of which this name was extended when it was built. To the first class of passages, which contain the name "Zion," belong 2 Kings 19 : 21, 31 ; Ps. 2 : 6 ; 9 : 11, 14 ; 14 : 7 ; 20 : 2 ; 48 : 1, 2, 11, 12 ; 65 : 1 ; 78 : 68 ; 84 : 7 ; Is. 8 : 18 ; 14 : 32 ; 33 : 20 ; Joel 2 : 23, 32 ; 3 : 21 ; Obadiah 17 ; Micah 4 : 10, 11, 13 ; and to the latter Ps. 50 : 2 ; 87 : 2, 5 ; 97 : 8 ; 99 : 2 ; 110 : 2 ; 125 : 1 ; 126 : 1 ; 132 : 13 ; 133 : 3 ; 135 : 21 ; 137 : 1, 3 ; 146 : 10 ; 147 : 12 ; 149 : 2 ; Is. 4 : 5 ; 28 : 16 ; 35 : 10 ; 46 : 13 ; 51 : 3, 16 ; 52 : 1, 2, 7, 8 ; 59 : 20 ; 60 : 14 ; 62 : 11 ; 66 : 8.

When we come to the New Testament, we find not only that this idealizing is vastly heightened, but "Jerusalem that now is" appears as "in bondage

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with her children" (Gal. 4 : 25), and even (by implication) identified with "Sodom and Egypt" (Rev. 11 : 8). The real Jerusalem has been transferred to heaven, and is the Mother of Christians (Gal. 4 : 26). It is the "New Jerusalem," Rev. 3 : 12; 21 : 2, 10; in each of these places described as "*coming* down from heaven" to the new earth, to signify that it belongs equally to both. It is the same with "Zion." In Rev. 14 : 1 the sealed ones, the Church triumphant, are seen with the Lamb "standing on the mount Zion," having His name, and the name of his Father, written on their foreheads. And in Heb. 12 : 22 both "mount Zion" and "the city of the living God, the heavenly Jerusalem" are brought together as designations—or one combined designation—of the ideal Church of Christ, "unto" which Christians "are come."

§ 9. Bethany.

This village, dear to all Christians because dear to the Master, is situated a little to the left of the road going down from Jerusalem to Jericho, about 15 furlongs from the former (John 11 : 18). There is a valley between it and the summit of Mount Olivet, so that one can look across to it from the latter. Hence the Ascension, while on the eastern slope of that hill, not far from the summit, could yet be "over against Bethany" (Luke 24 : 50). The first place where it is plainly al-

The Ideal Jerusalem.

luded to, though unnamed, is Luke 10 : 38-42, as the home of Martha and Mary. It is not till we come to the eve of the Passion that we find they had a brother, Lazarus (John 11 : 1). Mat. 26 : 6 and Mark. 14 : 3 call their house "the house of Simon the leper"; who was probably their father, and therefore, though the house was his, he could not live in it. St. Mark. (11 : 1) and St. Luke (19 : 29) mention Bethany as one of the villages in sight when a traveller from Jericho approaches Jerusalem; but both of them put another village, Bethphage, first; and St. Matthew mentions only Bethphage in this connexion; hence we conclude that it was either lower down on the road than Bethany, or at least that it came into sight before Bethany. The event which, above all others, made Bethany celebrated had already taken place before our Lord's triumphal entry into Jerusalem, *viz.* His raising of Lazarus, which was—from the human point of view—His greatest miracle, and hastened His death (John 11 : 46-53). It may be here remarked that the pit, shown as the tomb of Lazarus, is contrary to John 11 : 38 ("it was a *cave*, and a stone lay *against* it") and verses 43 and 44 ("come forth" and "came forth," not "come" or "came *up*"). On the Saturday before the Crucifixion, the happy Family made a feast for Jesus and His disciples; and then it was that Mary anointed His head (Mat. 26 : 7; Mark. 14 : 3) and feet (John 12 : 3), and Judas seems to have formed the definite purpose

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to betray Him. On the first four nights (Sunday to Wednesday inclusive) of that ("Holy") week our Lord found a home of quiet and love in Bethany, doubtless with the same family (Mat. 21 : 17, Mark, 11 : 11, 12; Luke 21 : 37, where "in the Mount of Olives" evidently means the same). Bethany is not mentioned in the Old Testament.

§ 10. Mizpeh.

There are a great many towns, or villages, mentioned in the Bible by the name of Mizpeh (in several places "Mizpah," *e.gr.* Gen. 31 : 49); and naturally so, for the name means a watch-tower, or a place to look out from; and in the then unsettled state of society almost every hill-top must at some time or other have been so used. But the Mizpeh we are here speaking of is the most conspicuous object which meets the eye, looking north-west from Jerusalem, than which it is much higher. It is now called Nebī Samwīl, from a tradition that the Prophet Samuel is buried there; which flatly contradicts Scripture, see 1 Sam. 28 : 3. It first comes before us as the rendezvous of the army of all the tribes except Benjamin, to punish Gibeah (see below), and if Gibeah was obstinate then the whole of Benjamin, for the wickedness which had been perpetrated in that place. See Jud. 20 : 1, 3; 21 : 1, 5, 8. Next, it appears as the place to which Samuel called a great assembly of Israelites, to express their penitence, and for Samuel

Mizpeh.

to pray for them, and also to judge them, 1 Sam. 7 : 5, 6. And when the Philistines thought this a good opportunity to attack them there, God granted them a great victory in answer to Samuel's intercession (*ib* : 7-11). Then it was that Samuel erected the stone "Ebenezer" "between Mizpeh and Shen," verse 12. (The position of Shen is unknown; but as it means a tooth, and the words translated "rocky crag" in 1 Sam. 14 : 4 mean literally "tooth of a cliff," we may conclude that it was a crag standing up, not far from Mizpeh). Again, in 1 Sam. 10 : 17, we find that Samuel called a national assembly to Mizpeh (here called Mizpah), in order to receive Saul as their king from God by means of the lot. After this, with the exception of 2 Chron. 16 : 6, where it is said that Asa fortified Mizpeh, this place is unmentioned till after the destruction of Jerusalem by the Babylonians. Then, Nebuchadnezzar appointed Gedaliah as his deputy, to govern the remnant of the Jews at Mizpeh (2 Kings 25 : 23). From Jer. 40 : 6 we learn that Jeremiah went to live there under the shadow of Gedaliah. But that peace was soon rudely disturbed. 2 Kings 25 : 25; Jer. 41 tell us how Gedaliah was assassinated by one of the bands of robbers, who had established themselves in various parts of Palestine. Those who had taken refuge with him were taken captive; but soon released. However, they were so afraid that the King of Babylon would take vengeance on them for the murder of his deputy, that they forsook Mizpeh,

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and migrated to Egypt. Mizpeh is also mentioned in Hos. 5 : 1 (if this refers to the same place) as noted for its idolatry; and in Neh. 3 : 7, from which we learn that its inhabitants took their share in rebuilding the walls of Jerusalem.

§ 11. Gibeah (Gib^{ʿā})

This place was situated some little distance west of Mizpeh. It first comes into prominence in Bible history as the scene of the terrible outrage above referred to (Jud. 19 : 12-30). In consequence, its inhabitants were almost exterminated (Jud. 21), and the city destroyed (Jud. 20 : 48). But it rapidly recovered; for it was the home of Saul, and shared much in the wars with the Philistines (1 Sam. 10 : 26 ; 11 : 4 ; 13 : 2, 15, 16 ; 14 : 2, 5, 16 ; 15 : 34 ; 22 : 6 ; 23 : 19 ; 26 : 1). It is referred to also in Is. 10 : 29 ; Hos. 5 : 8 ; 9 : 9 ; 10 : 9 (twice).

§ 12. Gibeon (Gib^{ʿōn}).

To the N. E. of Mizpeh, and N. N. W. of Jerusalem, stood this important city. It is called in Josh. 10 : 2 “a great city, as one of the royal cities”; which probably means that it was a garrison town when Palestine was under the Egyptian Government, as we learn from the Tel-el-Amarna tablets. It first appears in the Bible as having been cowed by the rapid advance of the Israelites, and by their treatment of the places which they captured. Hence, by a wily artifice, the

Gibeon.

Gibeonites induced the Israelites to make a league with them. Their lives were spared, but they were reduced to servitude; Josh. 9. Long afterwards Paul, in his immoral zeal, broke the oath which Joshua had made with them, and slew many of them (2 Sam. 21 : 1). David, as far as he could, revindicated the rights of the survivors (2 Sam. 21 : 2-11). The descendants of these survivors reappear once more in Neh. 7 : 25. To return to the history of Gibeon itself; the treachery of its inhabitants to the other Canaanites stirred the latter to a determination to destroy that city; but it was saved by the timely help of the Israelites. In the battle which followed, Gibeon had the honour of appearing to the latter just under the sun, when that luminary was bidden to stand still for a whole day (Josh. 10 : 12).

Gibeon next appears as the scene of an internecine fight between the adherents of Saul after his death, and David's men. It took place at "the pool of Gibeon," a small but deep piece of water, which is still fed by a spring which issues from the hill which gives its name to the place. It was a deliberate attempt to settle a feud by mutual slaughter; and the place was well called "the field of sharp knives" (2 Sam. 2 : 12-16). 2 Sam. 20 : 8 mentions "the great stone which was at Gibeon." The stone is unknown; but it was the scene of one of those dastardly murders by Joab (*id.* 9, 10) which at last brought him to well-

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deserved death (1 Kings 2 : 28-34). Next, we learn from 1 Kings 3 : 4 that before the Temple was built Gibeon was "the principal high-place" for sacrifice. There Solomon inaugurated his reign by "a thousand burnt-offerings"; and there, on the night following, he dreamed the well-known dream which influenced the greater part of his reign (1 Kings 3 : 4-15). 1 Chron. 16 : 39 further informs us that the Tabernacle was kept at Gibeon; and 1 Chron. 21 : 29 adds to this the fact that the altar of burnt-offering was there too.

The last place where Gibeon appears in the Bible story is Jer. 41 : 12, 16; where what is called a "pool" in 2 Sam. 2 is called "great waters" (probably on account of its depth). It was there that the arch-robber, who had murdered Gedaliah, and taken captive from Mizpeh the Jewish refugees who were with him, was met by another robber, and all the captives set free.

§ 13. Geba (Geba^s).

All three names, Gibeah, Gibeon, and Geba, signify "a height" ("Geba" by itself, and "Gibeah" and "Gibeon" with affixes); and that there were three important places so called, all in the "Land of Benjamin," illustrates the nature of that country; which consists of a labyrinth of hills (not mountains) with steep sides and narrow valleys between; as Lord Allenby's army found to its cost when it approached Jerusalem on this side.

Geba.

Geba is situated a good distance east of Gibeon. 1 Sam. 13 : 3 tells us that in the days of Saul the Philistines had a garrison here ; and 2 Sam. 5 : 25 that David, after conquering them here, pursued them all the way to Gezer. 2 Kings 23 : 8 shows that Geba was the northern boundary of the Kingdom of Judah ; in fact that, as far as the Jews were concerned, the phrase "from Geba to Beersheba" had taken the place of the old "from Dan even to Beersheba." In Is. 10 : 29 the invading Assyrian army is represented as lodging one night at Geba on its way to Jerusalem ; and Zech. 14 : 10 foretells a time when "all the land, from Geba to Rimmon south of Jerusalem," shall become as flat as the Valley of the Jordan, except Jerusalem, which shall be exalted. Neh. 11 : 31 shows that Geba was occupied by Benjamites after the return from Captivity ; and Neh. 12 : 29, that the temple-singers had occupied "the fields of Geba."

§ 14. Ramah (Rāmā).

This place, now called Er-rām, lies just half-way between Gibeon and Geba. The meaning of the name is the same as that of the three places just treated of, *viz.* "height." In nearly every place of its occurrence, it is in the Hebrew preceded by the article, "hārāmā," "*the* height." As one would expect from the meaning of the word, it is the name of several places in different parts of Palestine. Among these is Rāmathaim

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Zophim, as it is called in 1 Sam. 1 : 1, the birth-place of Samuel. This means "the two high places of the watchers" (or, at least, this is what it *would* mean, if corrected so as to make the Hebrew grammatical). It cannot be proved that this place was identical with the Ramah we are dealing with in this section; the chief objection being that the former is in 1 Sam. 1 : 1 said to have been "of the hill-country of Ephraim," whereas the latter was in the territory of Benjamin. But this objection may be removed by the consideration, that it was a frontier-town between Israel and Judah, as we learn from 1 Kings 15 : 17, 22; and the frontier may well have shifted at different times. And in favour of the identification are the facts that (1) it is only natural to suppose that Samuel lived and was buried in the same place as where he was born, when both had the same name; and (2) there is no trace afterwards of Ramathaim-Zophim, if it was a different place from the other Ramah. Assuming, then, their identity, we proceed to notice the principal passages where Ramah is mentioned. The "palm-tree of Deborah," under which she lived and acted as arbitress to Israelites in their disputes, is said in Jud. 4 : 5 to have been "between Ramah and Bethel." In 1 Sam. 7 : 17 we are told that Ramah was Samuel's home, and one of the places in which he "judged Israel," and where he built an altar. It was to Ramah that the nation assembled to him, to request him to make them a king

Ramah.

(1 Sam. 8 : 4). To Ramah he returned after performing the momentous and dangerous act of anointing David (16 : 13). And when David finally had to leave Saul for fear of his life, it was with Samuel in Ramah that he took refuge (19 : 18). The place called "Naioth" in the following verses must have been a suburb of it, for it is called "Naioth in Ramah" in verses 19, 22, 23 ; 20 : 1 ; yet distinct from it, for when Saul "went to Ramah," he had still to ask, "Where are Samuel and David," and received the answer, "at Naioth in Ramah." This refuge, however, was too near Gibeah to be safe from Saul ; so David had to leave it, and soon became a wanderer and an outlaw. At last "Samuel died ; and all Israel gathered themselves together, and lamented him, and buried him in his house at Ramah" (1 Sam. 25 : 1 ; 28 : 3). We have already referred to the part which Ramah took in the wars between the two kingdoms, 1 Kings 15 : 17-22. It is mentioned again as terrified at the approach of Sennacherib's invading army, Is. 10 : 29. From Jer. 40 : 1 we learn that when Jerusalem was captured by the Babylonians, and its inhabitants were taken captive for deportation to Babylon, Jeremiah was taken with the rest by some mistake, contrary to Nebuchadnezzar's strict orders to his captain of the guard, and was marched away as far as Ramah ; but there the captain of the guard, discovering the mistake, set him free (verse 4). Before this, while Jeremiah was still imprisoned in the court of the

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guard (Jer. 32 : 2), he was directed to write this prophecy (Jer. 31 : 15) : "A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children." This of course refers to the coming destruction of the Benjamites, in whose territory Ramah was; and that it is in Mat. 2 : 18 applied to the massacre of the innocents in Bethlehem is accounted for by the fact that Rachel was buried near the latter place (Gen. 35 : 19); and 1 Sam. 10 : 2 seems to imply that the territory of Benjamin was extended so far south, in order to include Rachel's tomb.

§ 15. Beth-horon.

There were two Beth-horons, the one called "the upper," situated on the western edge of the Central Range, the other "the lower," in the Lowland, but situated on a ridge about 1,240 ft. above sea-level. From it a long and steep ascent, rocky and rough, leads to Beth-horon the Upper, 1,730 ft. above sea-level, situated on a spur jutting out from the Central Range, and with deep valleys on the north and south. Both lie to the N. W. of the places we have lately been considering. When the confederate armies of the southern Canaanites had been heavily defeated at Gibeon, which they wished to punish for its submission to Israel, they fled *uphill* to Beth-horon the Upper, and Israel after them in hot pursuit (Josh 10 : 10). Without staying there, they rushed down to

Beth-horon.

Beth-horon the Lower, and on the way were terribly cut up by a hail-storm, the stones of which caused more deaths than the sword of Israel had done (verse 11). It appears to have been at Beth-horon the Upper (for Gibeon is not visible from the Lower) that Joshua commanded the sun and moon to stand still (verse 12). After this, we read of no important event taking place at either Beth-horon; but they are distinguished from each other in Josh. 16 : 3 ; 18 : 13 ; 1 Kings 9 : 17 ; 2 Chron. 8 : 5.

§ 16. Bethel.

This place is situated a little to the east of the road from Jerusalem to Shechem, a little less than a third of the distance between those two places. Its history (*i.e.* that given in the Bible) may be divided into two portions; the first, wherein it was a sanctuary for the pure worship of Jehovah; the second, in which it was the seat of idolatrous worship, so that its name became a by-word. After the Captivity, indeed, it resumed its former good character, see Zech. 7 : 2 ; but that is the only place where it is mentioned in the post-exilic period of Bible history.

Bethel is mentioned, indeed, in the story of Abraham, see Gen. 12 : 8 and 13 : 3 ; but this does not prove that the place was called by that name before Jacob so named it, see Gen. 28 : 19. At that time it was no human dwelling at all; for evidently Jacob

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spent the night in the open country. But there was a city near it (perhaps unknown to Jacob at the time), called Luz. That the two were not identical is clear from Josh. 16 : 2. Yet it appears that afterwards a city arose on the sacred spot, and gradually absorbed the older city, Luz. This does not apply to Gen. 35 : 6 or 48 : 3; where Luz is mentioned simply as the nearest town to the spot which Jacob had named Bethel. In Gen. 35 : 1-7 we have the account of Jacob revisiting the place, after his 20 years' exile at Haran, by God's command, who ordered him to build an altar there. Jacob felt that such a solemn visit to the place where he had first come to know God involved a dedication of himself and his family to Him, and a separation from the domestic idolatry which the latter was practising. So, before they started on their journey to Bethel, the "strange gods" were buried in the ground. At Bethel Jacob built the altar, and in grateful remembrance of all that God had done for him, called it "El-Bethel," the "God of Bethel." There Deborah, Rebekah's nurse, who must have joined Jacob's family after her mistress' death, died and was buried (Gen. 35 : 1-8). Ver. 15 of that chapter tells us that, probably for fear that the name of the place should be lost, Jacob solemnly renamed it, Bethel. This place next comes into prominence in the story of the taking of Ai, apparently a smaller place near it, Josh. 7 : 2; 8 : 9, 12, 17. Judges 1 : 22-26 tells

Bethel.

how Bethel at last came into the possession of the Israelites, after the death of Joshua. Jud. 21 : 19 shows the importance which Bethel had by that time acquired ; for the position of Shiloh is described as "on the north of Bethel, on the east side of the highway which goeth up from Bethel to Shechem." Bethel is next mentioned as one of the places where Samuel regularly held a judicial visitation, 1 Sam. 7 : 16.

So far Bethel appears as dedicated to the worship of the true God, at least, when in the possession of Israel ; but from the disruption of the kingdom all was changed. Jeroboam I. made it the chief centre (for Dan was too far to the north to be this) of the idolatrous worship which he introduced in order to keep his subjects from danger to their allegiance to himself through periodical visits to Jerusalem. This idolatry was not, at least by profession, a breaking of the First Commandment ; it was not exchanging Jehovah for another god ; it was only an infringement of the Second Commandment ; it was worshipping Jehovah under the form of a golden calf, the form which Jeroboam had no doubt brought from Egypt (1 Kings 11 : 40 ; 12 : 2). Yet idolatry *is* idolatry, and always brings with it not only spiritual, but moral, degradation. The "old prophet" who resided there (1 Kings 13 : 11) was himself true ; yet seems never to have raised a voice against it ; so the "disobedient prophet" had to be sent from Judah to denounce it

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(1 Kings 13 : 1-32). Yet it appears from 2 Kings 2 : 3 that, later, a school of the prophets was permitted to live there; and if they had not been true, Elijah and Elisha would not have been on such familiar terms with them. Jehu, while exterminating the fouler worship of Baal out of Israel, spared, and apparently even encouraged, the worship of the calves (2 Kings 10 : 28, 29). But it was in the reign of his grandson, Jeroboam II., that Bethel attained its greatest splendour as a centre of idolatry. This appears from the book of Amos, who, though a Jew (Amos 1 : 1 ; 7 : 12) ministered as prophet in the northern kingdom in his reign. Bethel had become "the king's sanctuary, and a royal house" (Am. 7 : 13). Hence Amos ironically says "come to Bethel, and transgress" (4 : 4); and "seek not Bethel" (5 : 5), opposed to "seek ye Me" in the same verse, and "seek Jehovah" in the next. And he foretells the destruction of the place on account of its idolatries; see "I will visit the altars of Bethel, and the horns of the altar shall be cut off" in 3 : 14; "Bethel shall come to nought" in 5 : 5; "fire shall devour, and there shall be none to quench it in Bethel" in 5 : 6. On account of these abominations, Hosea, who prophesied at the same time, calls it "Beth-aven" ("house of iniquity"), and even "Aven" alone, 10 : 8. "Neither go ye up to Bethaven, nor swear. As Jehovah liveth" (4 : 15); "sound an alarm at Bethaven" (5 : 8); "the inhabitants of Samaria shall be in terror for the

Bethel.

calves of Bethaven" (10 : 5), *i.e.* for fear of their being carried captive to Assyria (verse 6). It is this passage, Hosea 10 : 5, that is decisive for understanding the other two in the same sense, *viz.* as a name given by the prophet to Bethel; though it is quite possible that it may have been suggested to him by the name of another town, mentioned in Josh. 7 : 2; 18 : 12; 1 Sam. 13 : 5; 14 : 23. At last the time came for the purging of Bethel from the evils which had disgraced it so long. Josiah, having purged the Temple at Jerusalem, and burnt to ashes in Qidron all the utensils and emblems connected with idolatry in it, carried the ashes to Bethel, and so defiled Jeroboam's altar there; and not content with this, he demolished it; and "burned the high place, and stamped it small to powder, and burned the Asherah" (2 Kings 23 : 4, 15). Doubtless it is to this final compulsory abandonment of idolatry in Bethel that Jeremiah alludes when he says (48 : 13) that "the house of Israel was ashamed of Bethel their confidence."

§ 17. Shiloh.

This place was about two-thirds of the distance between Jerusalem and Shechem, *i.e.* two-thirds from Jerusalem, and one-third from Shechem. It was somewhat farther east of the road between those two places than Bethel was. Its interest is almost wholly bound up with its being for a while the abode of the Taber-

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nacle and its sacred furniture, made in the wilderness. We do not know what led Joshua and the Israelites to choose Shiloh as the resting-place of the Tabernacle (Josh. 18 : 1); but from that time it assumed the character of the one sacred spot, and trysting-place for the nation, in the country (18 : 8-10; 19 : 51; 21 : 2; 22 : 9, 12; Jud. 21 : 12). 1 Sam. 1 : 3 tells us how Shiloh, on account of the Tabernacle which was in it, was the central place of Israelite worship, in spite of the corrupt priesthood which ministered there. But when the Israelites, after suffering a defeat from the Philistines, with their low ideas of the character of Jehovah, brought the Ark into the next battle, and it was captured by the Philistines (1 Sam. 4), "the glory" had not, indeed, "departed from Israel" as Phinehas' wife supposed (1 Sam. 4 : 21, 22), but from Shiloh it had departed for ever; and most of the references to this place in the Bible after this are references to its utter desolation; among the exceptions is the mention of Ahijah the Shilonite," and his predictions, first to Jeroboam that he should be king (1 Kings 11 : 29-39), and then to Jeroboam's wife that his whole house should perish because of his idolatries (1 Kings 14 : 1-18). But in Jer. 7 : 12, 14; 26 : 6, 9 the coming destruction of God's sanctuary in Jerusalem is compared by the prophet with the past, and well-known, destruction of the Tabernacle in Shiloh; and it was this comparison which provoked the anger of the priests, the prophets,

Shiloh.

and even the common people. In the 78th Psalm Asaph says "He forsook the tabernacle of Shiloh, the tent which He had placed among men; and delivered His strength" (*i.e.* the ark, see Ps. 132 : 8) "into captivity, and His glory" (*i.e.* the same) "into the adversary's hand." Yet the place still existed at the beginning of the Captivity. From Jer. 41 : 5 we learn that Shiloh was among the places whence pilgrims were going with offerings to the Temple, when the robber-chief, who had slain Gedaliah, slew them also.

§ 18. Shechem.

With Mts. Ebal and Gerizim ; Askar and Jacob's Well.

Shechem, with Mt. Ebal to the north and Mt. Gerizim to the south, occupies a place of (in some respects) supreme importance in Palestine. It is the central place of Western Palestine. The two mountains are the highest in Western Palestine. Mt. Ebal is 3,077 ft. above sea-level, and commands the most extensive view in Palestine; from Mt. Hermon to the north to the neighbourhood of Jerusalem to the south. Mt. Gerizim is 2,849 ft. above sea-level. Between these mountains runs a narrow valley, in its narrowest part only 150 yards wide. This valley is the only natural opening in the Central Range, running east and west, south of the Plain of Esdraelon. It is the only gap.

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visible from the sea, for Mt. Carmel blocks the view of that Plain. It has thus been always the principal connecting link, south of that Plain, between the Mediterranean and the Maritime Plain on the one hand, and the Jordan and the country to the east of it on the other. The valley is nearly level; but contains the watershed, west of which all the water flows to the Mediterranean, and east of which it all flows to the Jordan. The valley is exceedingly fertile, being watered by eight perennial streams, seven of which flow down from Mt. Gerizim, and one from Mt. Ebal.

In this valley was situated Shechem, a little to the east of the present city Nablus. What gave it its name, which means "shoulder," is uncertain. Its central position, central in the land, and at the meeting-point of the two trade routes, east and west, and north and south, must have caused it, or some other city close by, to be built in very early times. This at first sight seems to be contradicted by Gen. 12 : 6, where it is said that "Abraham passed through the land," on first entering it, "unto the place of Shechem"; which looks as if Shechem did not then exist. But this is not a necessary interpretation; "the place of Shechem" may well mean "the place which is called Shechem." Anyhow, this is the first mention of Shechem in the Bible. We next meet with it in the story of Jacob; who went straight to Shechem, as his grandfather had done, on returning from his exile in Paddan-aram

Shechem.

(Gen. 33 : 18, where A. V. say that he "came to Shalem, a city of Shechem"; but the R. V., "came in peace to the city of Shechem," is a much more likely rendering). Anyhow, "he encamped before the city"; and, being a man that "had an eye to the main chance," he determined not to be there on sufferance, but "*bought* the parcel of ground, where he had spread his tent, at the hand of Hamor the father of Shechem, for a hundred *gasītas*," verse 19. (The *gasīta* was probably a coin, and is mentioned again in Job 42 : 11; but its value we have no means of knowing.) This is the first piece of land in Canaan, except a burial ground, which became the property of the Chosen Family. Jacob felt that he could safely erect an altar there (verse 20); which he did, and "called it El-elohe-Israel," *viz.* "God, the God of Israel." But soon this peaceful settlement by Jacob at Shechem was broken into, first by the immodesty of his daughter, and then by the rash vengeance of two of her brothers; who "slew all the males" living there—the innocent for the fault of one—, and spoiled the city of all its wealth (Gen. 34). It was only by the special interposition of God that the surrounding cities did not exterminate the Chosen Family, in revenge for this grossly treacherous act of two of its members (Gen. 35 : 5). Indeed, Gen. 37 : 12-14 shows that peaceful relations were re-established between the two parties before very long; else Joseph's brethren could not have "fed their father's flock" in

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Shechem, *i.e.* in the rich valley in which it was situated.

Josh. 20 : 7 tells us that Shechem was appointed as one of the three "Cities of Refuge" in Western Palestine; as one would expect, owing to its central position. But before this, an exceedingly important event had taken place at Shechem, and on its two neighbouring mountains. When the conquest of Palestine had proceeded no farther than the capture of Jericho and Ai, and the whole country between Shechem and the Israelites' base in Gilgal was full of unsubdued enemies, the whole nation, with all their women and children, made a dash for the Valley of Shechem, in order, as they had been commanded in Deut. 11 : 29 ; 27 : 2-8, to consecrate itself to Jehovah anew, before taking any further possession of land, by erecting an altar on Mt. Ebal (not necessarily on its summit) of unhewn stones, and offering on it burnt offerings (as a sign of self-dedication) and peace offerings as a sign of communion with their God and with one another (Josh. 8 : 30, 31). "Then Joshua wrote upon the stones (Deut. 27 : 2-4) a copy of the law of Moses (probably in this case Deut. 27 and 28) in the presence of the children of Israel. And all Israel, and their elders and officers, and their judges, stood on this side and on that side of the ark before the priests the Levites half of them in front of Mount Gerizim, and half in front of Mt. Ebal" (verses 32, 33). "In front of Mount Gerizim"

Shechem.

means of course "on Mount Ebal," and "in front of Mount Ebal" means "on Mount Gerizim"; and this is plainly stated in Deut. 27 : 12, 13, where it is ordered *which* tribes should stand on each of the two mountains, respectively to utter the blessing ("first of all," Josh. 8 : 33) and the curse. In Deut. 11 : 29 the expression is "*to set* the blessing on Mount Gerizim, and the curse on Mount Ebal." *Why* the one of these mountains was selected for the blessing, and the other for the curse, we are nowhere told. Various conjectures have been made on this point; but to the writer a sufficient reason appears to be the fact that seven streams descend from Gerizim, and only one from Ebal; and in predominantly dry countries the presence of water is always regarded as a token of the divine blessing. In any case, the two companies must have stood very low down on their respective mountain sides; else they could not have made one another, and the whole nation massed in the valley between, hear. Lastly, Joshua "read all the words of the law, the blessing and the curse" "before all the assembly of Israel, and the women, and the little ones, and the strangers who were conversant among them" (Josh. 8 : 34, 35). Probably few Bible-readers read between the lines sufficiently to realize what an immense act of faith and trust in the living God all this transaction required. They were far from their base; they were surrounded on all sides by tribes necessarily hostile, for they knew what Israel had come

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into the country for; and they had amongst them masses of women and children, and other non-combatants. And their faith was justified; no one interfered with them in any way; and it was only *after* they had returned to their base that the kings of the hill-country and the lowland and the Mediterranean shore as far north as opposite Lebanon *heard* of Israel's daring act, and gathered themselves together to fight with Israel (Josh. 9 : 1, 2).

The next time we hear of Shechem is when Joshua made it the trysting-place for his last great gathering of the nation, to receive his last exhortation to keep faithful to Jehovah (Josh. 24 : 1). When the people had agreed to this, "Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem" (verse 25). "And Joshua took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah" (what these last words mean, we do not know), "and said unto all the people, Behold, this stone shall be a witness against us if ye deny your God" (verses 26, 27). Lastly, the bones of Joseph, religiously preserved ever since his death, "were buried in Shechem, in the parcel of ground which Jacob had bought of the sons of Hamor the father of Shechem for 100 gasitas" (Josh. 24 : 32, see Gen. 33 : 19).

The next mention of Shechem is a very sad one. By the time of Gideon its population seems to have

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become predominantly Canaanitish, if indeed it had ever been anything else; compare Jud. 8 : 31 with 9 : 2 ("I am your bone and your flesh"), and the impression left on the mind by the whole of chap. 9. Gideon's wonderful success made him oblivious of God's command; and not content with his 70 legitimate sons and their mothers, he took a Shechemite concubine; whose son Abimelech was the bane not only of Gideon's house, but of Shechem also; the inhabitants of which first made Abimelech king (the first Israelite to be raised to that dignity, a dignity which his father had refused, 8 : 23), and then turned against him. They had been warned by Jotham, the sole survivor of Abimelech's 70 brothers. He "went and stood in the top of Mount Gerizim" (Jud. 9 : 7), and warned the Shechemites of the consequences of their folly. Here, "the top of Mount Gerizim" cannot mean the summit of the whole mountain, for from there it would be impossible for a person to be heard in Shechem; but there is a spur from the mountain, protruding into the valley, with a flat rocky top, and not too high for a person with a strong voice to be well heard in the valley below.

The only notice of Shechem in the time of David is in Ps. 60 : 6, a psalm attributed to him. When David says "I will portion out Shechem, and measure out the Valley of Succoth," he seems to be expressing his resolution, after the death of Abner and Ishbosheth, to take possession of the whole inheritance which God

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had promised him; Shechem thus standing for the western, and Succoth (Gen. 33: 17) for the eastern, portions of the greater part of the country, which had till that time been occupied by Saul's faction.

The central position of Shechem is doubtless the reason why, on the death of Solomon, "all Israel" assembled there to make his son Rehoboam king (1 Kings. 12 : 1); and it was there that his folly estranged the majority of the nation not only from himself, but from the Davidic dynasty; and created the schism, which was never healed except by certain families and individuals of the northern tribes joining themselves to Judah after the Captivity (see Ezek. 37 : 19 and Luke 2 : 36). At first Jeroboam made Shechem his capital, and fortified it for that purpose (1 Kings 12 : 25); doubtless because of its central position, specially commanding as it did the main trade routes. But from 1 Kings 14 : 17 it appears that he soon moved his capital to Tirzah; doubtless because he found that Shechem was too exposed to attacks from the Maritime Plain to be a permanent capital.

There is no mention of Shechem in the New Testament. Till lately, indeed, it used to be thought that "Sychar" was a corruption of "Shechem" (John 4 : 5). But it has now been ascertained that there is a large village, perched on a hill, to the N. E. of Shechem, at present called "Askar" and nearer Jacob's well than Shechem is. It is therefore now generally believed

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that *this* is the "city" referred to by St. John. From it the well is easy of access; and yet: not so near but that the people of 'Askar could be for some time seen from the well to be "coming" to it (verse 30). As to "Jacob's well," the testimony of John 4: 5, that the well on which Jesus sat to rest, and where He had the conversation with the Samaritan woman, was identical with the well which Jacob is not indeed said in the Old Testament to have dug, as the Samaritan woman said (verse 12), but which it is impossible not to believe that such a prudent, foreseeing man as Jacob did dig, when he had already taken the precaution to buy a piece of land (Gen. 33: 19),—this testimony is confirmed by a tradition which goes back to the early part of the 4th century A. D., and is held alike by Jews, Samaritans, Christians, and Muslims. Christians built a church over it, which was twice destroyed by Muslims; who, however, built nothing in its place; and the well remained neglected till when Lord Kitchener, as a lieutenant lent to the Palestine survey, persuaded the local Church (commonly called the Greek Church) authorities to buy the site, and take care of it. Accordingly this spot, so dear to Christians, has suffered no further damage. The parapet round the mouth of the well, though worn with age, is still in remarkable preservation. It is curious that St. John, where he first notices it (twice in ver. 6), calls it a spring; but the woman more accurately, in verses 11

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and 12, calls it a well. The fact is, that there is *no* spring there; the water percolates from all sides, and because of the great depth of the well, there is always some water there, though of course much more in winter than in summer. And one can well understand that, when our Lord went on to speak of the spiritual water which He would give to any one who asked it of Him, He called it, not a well, but a *spring* (ver. 14), springing up in the believer unto eternal life.

Shechem was destroyed by Vespasian, in the course of the last war of the Romans with the Jews which culminated in the destruction of Jerusalem; and near it he built a new city, which he called Flavia Neapolis. When the Arabs conquered Palestine, they corrupted the name "Neapolis" into "Nablus;" and this name has persisted till the present day.

§ 19. Samaria.

How little did Omri think, when "he bought the hill Shōmarōn of Shēmer for two talents of silver, and fortified the hill, and called the name of the city which he built, after the name of Shēmer the owner of the hill, Shōmerōn" (1 Kings 16:24), that that name would long afterwards, under the Greek form "Samaria," take on two opposite connotations; one, that of a community between which and the Jews there would be for centuries such bitter enmity that our Lord's enemies could find no worse reproach to hurl at Him

Samaria.

than "Thou art a Samaritan, and hast a devil" (John 8 : 48), a community which, though dwindling, has survived to the present day in Nablus and Mt. Gerizim ; the other, owing to our Lord's parable in Luke 10 : 30-37, that of a good, kind man, who lets the milk of human kindness overcome all racial and denominational prejudice !

Samaria occupied an almost isolated hill, which rises up near the head of a valley, which belongs to "the Lowland of Israel," and penetrates some way into the Central Range. It is thus protected on three sides by the higher hills of the Central Range ; and on the fourth side is open to the Lowland, the Maritime Plain, and the Mediterranean. This valley is very fertile ; hence Isaiah refers to it in 28 : 1, 4 as "the fat valley," which encouraged the luxury and pride of "the drunkards of Ephraim" (verses 1, 3). Having bought the hill, Omri at once built on it, and made it his capital ; and it continued the capital of the northern kingdom as long as that kingdom lasted. Isaiah (7 : 9) calls it "the head of Ephraim" ; and though Ahab and his immediate successors were often at Jezreel, yet their usual residence was Samaria ; and also they were buried there (1 Kings 16 : 28 ; 22 : 37 ; 2 Kings 10 : 35 ; 13 : 9, 13 ; 14 : 16). Ezekiel calls it the "sister" (16 : 55 ; 23 : 33), and the "elder sister" (16 : 46) of Jerusalem. It contained a fortified palace, called in 2 Kings 15 : 25 "the castle of the king's house," with a roof-chamber from

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which Ahaziah fell down (2 Kings 1 : 2). Here was also an ivory palace, which Ahab built (1 Kings 22 : 39).

Samaria became, like Jerusalem, the religious, as well as political, capital of the kingdom. Omri was content with the calf-worship introduced by Jeroboam (1 Kings 16 : 26); but his son Ahab broke the first Commandment as well as the second, and introduced the Phœnician worship of Baal, accompanied by an Ashera (1 Kings 16 : 31-33). The direct occasion of this was his marriage with Jezebel, daughter of the King of Zidon (verse 31), no doubt for political reasons; but the connexion with the coast, which the situation of Samaria almost forced upon him, naturally led to a familiarity with the religion of the Phœnicians, whose influence was supreme all down the coast as far at least as Joppa. Jezebel entertained 450 prophets of Baal, and 400 of the Ashera, at her table in Samaria. Jehoram effected a slight and impermanent reformation in this matter (2 Kings 3 : 2); but Jehu found, and destroyed, an immense temple of Baal in Samaria (2 Kings 10 : 18-27). "Jehu destroyed Baal out of Israel" (verse 28). Meanwhile the true prophets continued to protest. Elisha regularly lived in Samaria (2 Kings 2 : 25; 5 : 3; 6 : 32) as his head-quarters; but none of his protests against Baal-worship are recorded. On the other hand, Hosea refers to its wickedness (7 : 1); Amos to its sin (8 : 14); Isaiah to its idolatry (10 : 10, 11).

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Samaria had not long been built before it became an object of hostility from the kings of Syria, whose capital was Damascus, who no doubt were jealous of its power in the parts of Palestine adjacent to their kingdom. At one time it was so under their sway, that certain "streets" (or rather open places, what we call squares) in Samaria were consigned to the Syrians (1 Kings 20 : 34, where this is the meaning of the word rendered "made"). But in the reign of Ahab the Syrians' siege of Samaria (1 Kings 20 : 1) had to be raised by God's interposition (verses 10-21). In the reign of Jehoram the siege was pressed so close that the inhabitants were reduced to the last extremity (2 Kings 6 : 24-29); but again it was saved by divine interposition (7 : 3-16). In the 7th year of Hoshea, the last king of the ten tribes, Samaria was besieged by Shalmaneser, King of Assyria; but it was not taken till 3 years after, B.C. 722, by Sargon, as we learn from the lately discovered inscriptions of Sargon. That it resisted the whole power of the Assyrian Empire for 3 years shows how well it must have been fortified. Since then the city has been of no importance, and now its site is covered by the ruins of its former greatness. It comes, however, to the fore in the early annals of Christianity. "Philip went down to the city of Samaria" ("down" from the Central Range, and specially from Judæa which on the whole is so much higher, to the Lowland"), "and proclaimed unto them the

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Christ. And the multitudes gave heed with one accord to the things which were spoken by Philip "(Acts 8 : 5, 6). This was the first instance of the Gospel spreading beyond the Jews (Acts 1 : 8). And it was in Samaria that we have the first recorded instance of the practice of the rite of confirmation (Acts 8 : 14-17). Herod the Great had before this fortified, and greatly embellished it; and changed its name to "Sebaste" (the Greek for "Augusta," in honour of his patron Augustus); and this name, in the form "Sebastieh," survives to the present day.

The name of the city, Samaria, was soon extended to the whole territory of the northern kingdom. Thus Ahaziah is called "the King of Samaria" (2 Kings 1 : 3; Hosea 10 : 7), and the cities of that kingdom are called "the cities of Samaria" (1 Kings 13 : 32; 2 Kings 17 : 24, 26; 23 : 19), and the "hill-country of Ephraim" is called "the mountains of Samaria" (Jer. 31 : 5; Amos. 3 : 9). But it is chiefly the mixed population, which resulted from the deportation by the Assyrians of the ten tribes to the regions bordering on the Caspian Sea, and the settlement by them in the place of the deportees of people from the Valley of the Euphrates, which came to be known as Samaritans (2 Kings 17 : 6, 24). At first the pagan religions of the intruders predominated in middle and northern Palestine (verses 29, 30); but gradually the monotheistic religion of Israel prevailed (Ezra 4 : 2), though with

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many perversions; and the "Samaritans" occupied the central part of Palestine, as we find from the New Testament (John 4 : 4), with 'Mt. Gerizim as their religious centre (John 4 : 20).

§ 20. Carmel.

We have already, in Part I, dealt with this mountain mass, of triangular shape, whose highest point is at its innermost angle, overlooking the Plain of Esdraelon. It is only with this angle that we now deal. For some reason or other, probably the quiet it afforded, being secluded from the busy haunts of men, it seems to have been a favourite resort of the prophets; and 2 Kings 2 : 25 looks as if there was a regular school of "the sons of the prophets" there, which Elisha, who had now taken over Elijah's work of superintendence, visited before "he returned to Samaria," his residence. We find him there again in 2 Kings 4 : 25; and that he was there then was well known to the Shunammite woman at the further end of the Plain, who in her distress sought his aid and consolation. But by far the most important event connected with this angle of Carmel is the great gathering of Israelites there in 1 Kings 18, to decide who was to be in future the Lord of the nation, Jehovah or Baal. Tradition, indeed, assigns this gathering to the highest point of the mountain, where there is a very deep well which is said never to dry up, after even the longest drought, and

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therefore would supply all the water mentioned in verses 33-35 of that chapter ; and therefore that spot is called El Makhregah, "the sacrifice." But ver. 42 says that Elijah, *after* the sacrifice, "went up to the top of Carmel" to pray ; which proves that the tradition, like most of them, is wrong. But there is a place on the steep descent from the summit to the gorge which leads from the Plain of Esdraelon to the sea, where the mountain-side expands into an almost level space, capable of receiving a very large multitude, many of whom would perch themselves on the crags all about. There is here also a well, probably connected with the one above, which is said never to dry up. There is also a place, a little higher up, where the king would have left his equipage, etc., and to which he went "up" for a meal (ver. 41) before escaping from the coming rain (ver. 45). But why did Elijah, already "on the top of Carmel," tell his servant to "go up, look towards the sea" ? Because the sea is not visible from the highest point ; but a little way from it, in the direction of the sea, there is another peak, only slightly lower than the highest, which commands a full view of the sea. Thence the servant saw the "cloud out of the sea, as small as a man's hand," which soon expanded into a tremendous storm. After the sacrifice, and the consequent confession by the multitude that *Jehovah* was God, Elijah took the defeated prophets of Baal down by the steep path, which leads to the foot of the mountain, to

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the Kishon in the gorge, and there filled its bed with their corpses; for he *knew* that the river would soon carry them all away into the sea. For Kishon is only a winter stream, but rapidly becomes a roaring torrent (Jud. 5 : 21).

§ 21. Nazareth.

This place is situated on the north side of the Plain of Esdraelon, at the edge of the hills of Lower Galilee. It is not mentioned at all in the Old Testament, or Josephus, or the Talmud. The silence of the two latter help us to understand Nathanael's exclamation: "Can any good thing come out of Nazareth?", words which do not necessarily imply anything *bad* in Nazareth, but simply its smallness and insignificance. There is no record of the origin of Nazareth; but that it must always have been small is proved by the fact, that it is wholly dependent for water on the "Virgin's spring," which yields only 170 gallons an hour in summer, and this is barely sufficient, even with the addition of winter rain-water stored in cisterns, for the present population. Hence Nazareth owes its importance solely to its connexion with Jesus Christ; and though Muslims believe the Immaculate conception, yet they have left the place, as they have Bethlehem, almost wholly to Christians. Many interpretations have been given of the statement in Mt. 2 : 23, that it had been "spoken through the prophets" (note the plural, there is no allusion to any

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particular saying of any one prophet), "that He should be called a Nazarene"; but by far the most likely is that St. Matthew refers in a general way to the testimony of the prophets, that the Messiah should be despised, and treated as insignificant. It was in the synagogue of Nazareth that our Lord first publicly proclaimed his Messiahship (Luke 4 : 16-30). "The brow of the hill whereon their city was built" (ver. 29) is difficult to identify, because there is not now any precipice in or near Nazareth, deep enough to kill a person; but it is most likely the edge of the hill which looks north, where it is quite reasonable to suppose that the ground underneath has been considerably filled up in the last 1,900 years. Throughout the period of His ministry our Lord was known as "Jesus of Nazareth," to distinguish Him from the very many other Jews who bore that name. So in Philip's testimony to Nathanael (John 1 : 45); in the testimony of the evil spirit, Mark 1 : 24; in the assurance given to blind Bartimeus, Luke 18 : 37; in the testimony of the pilgrims to the Jerusalemites after the triumphal entry, Mat. 21 : 11; in the answer of our Lord's captors in Gethsemane, John 18 : 5, 7; in the identification of St. Peter as His disciple, Mat. 26 : 71; in the superscription over His head on the cross, John 19 : 19; in the assurance of the women by the angel after His resurrection, Mark 16 : 6; in the conversation of the two Emmaus disciples, Luke 24 : 19; in the first Christian sermon,

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Acts 2 : 22 ; in the healing of the man born lame, Acts 3 : 6, see 4 : 10 ; in the accusation against Stephen, Acts 6 : 14 ; in St. Peter's summary of our Lord's ministry, Acts 10 : 38 ; in St. Paul's summary of his own pre-Christian state, Acts 26 : 9 ; in our Lord's own appeal to Saul on the road to Damascus (Acts 22 : 8).

§ 22. Jezreel.

This place is situated at the south-eastern end of the Plain of Esdraelon, just below the western end of the Gilboa range ; and affords a magnificent view of the whole Plain. East of it is a cave, from which issues a copious stream. This is probably "the spring of Harod" (Jud. 7 : 1) where Gideon and his army encamped ; and the "water" (ver. 4) where that army was tried, and only 300 retained. It is also, with more certainty, "the fountain which is by Jezreel" (1 Sam. 29 : 1), where the Israelites encamped in the night before the fateful battle of Gilboa. Jezreel is mentioned in 2 Sam. 2 : 9 as having remained faithful to Saul's cause after his death. But it comes into prominence during the dynasty of Ahab, as the favourite royal residence, while Samaria remained the capital (like Windsor in relation to London). Here Ahab rode after the defeat of Baal on Carmel, and told Jezebel all that had taken place (1 Kings 18 : 45, 46 ; 19 : 1). Here Jezebel planned the judicial murder of Naboth. Here their son Jehoram returned to be healed of the wounds

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received in battle, and Ahaziah king of Judah went to visit him (2 Kings 8 : 29). Near Jezreel, a little way down the steep "Valley of Jezreel" which leads to the Jordan, both kings encountered Jehu. Jehoram was slain near Naboth's vineyard, and his corpse cast into it; Ahaziah was wounded, fled to Megiddo at the other end of the Plain, and died there. Jezebel was killed by being thrown out of a window in Ahab's palace, and her body devoured by the dogs (2 Kings 9 : 16-37). At first Jehu, who had usurped the monarchy, remained in Jezreel, until he had purged the place of the worship and the worshippers of Baal; and after that we hear no more of Jezreel, except in the prophecies of Hosea. To understand these prophecies, we must know the meaning of the name "Jezreel," *viz.* "whom (or what) God soweth." This may be taken in a bad sense, by dwelling on the *scattering* involved in sowing; and this seems the allusion in Hos. 1 : 4, where God (1) tells Hosea to call his eldest son "Jezreel," and then (2) continues: "I will avenge the blood of Jezreel upon the house of Jehu, and will cause the kingdom of the house of Israel to cease"; *i.e.* because "Jehu took no heed to walk in the way of Jehovah with all his heart, but departed not from the sins of Jeroboam" (2 Kings 18 : 31), therefore God would visit upon his dynasty that very extermination of the house of Ahab by Jehu, which in itself was pleasing to Him. The reference in Hos. 1 : 5, "I will break the bow of Israel in the Valley of Jezreel," is un-

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certain ; but there also the allusion must be to scattering, rather than sowing. On the other hand, in 1 : 11, "Great shalt be the day of Jezreel," and in 2 : 22, "the corn and the wine and the oil shall answer Jezreel," and in 2 : 23, "I will sow her unto Me in the earth, the allusion is certainly to *sowing*; a gracious promise for repentant and restored Israel.



PART III.

The Physical Features of Palestine.

§ 1. The Seasons.

There are three seasons in Palestine, as in all countries bordering on the Levant, and all south-western Asia, including Persia; *viz.* Winter, which is also the Rainy season; Spring, and Summer. That winter is the rainy season is implied in two passages of the Bible, *viz.* (1) Mat. 24 : 20 ; Mark 13 : 18, "Pray ye that your flight be not in the winter." It is the combination of rain and damp with cold that makes a Palestinian winter the most uncomfortable, and often the most dangerous, to have to flee for one's life in. (2) Ezra 10 : 9, "All the people sat in the broad place before the house of God, trembling because of this matter, and for the great rain"; and 13, "It is a time of much rain, and we are not able to stand without." And ver. 9 further tells us that it was the 20th day of the 9th month, which would correspond roughly with our December. In many places in the Bible mention is made of "the former rain and the latter rain," *e.gr.* Deut. 11 : 14 ; Joel 2 : 23 ; James 5 : 7. The "former rain" means the beginning of the winter, or rainy season ; when the rain is not continuous, but comes in occasional showers ; this is the time for sowing. The time of its coming varies very much. Very seldom it comes before the end of October ; more often it comes some time in Novem-

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ber; most often in December. January and February are between the "former" and the "latter" rain, when it is expected to pour down heavily, and with but few and short intervals. This is the time referred to in 2 Sam. 21 : 10, as the time when "water was *poured*" (a word used in such a connexion only here and in Ex. 9 : 3) "upon" Rizpah and the corpses she was watching. This is the time when the cisterns are filled with rain-water for the whole year's supply. These are, in the Central Range, excavated in the hard rock which is nowhere far beneath the surface of the ground; and each house has its own cistern or cisterns. They are frequently referred to in the Bible; *e.gr.* 2 Kings 18 : 31; Prov, 5 : 15; Eccl. 12 : 6 (this probably refers to a very deep cistern). Jer. 2 : 13, "They have forsaken Me, the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water," must refer to those cases in which there is a "fault" in the rock, which lets the water out, and so all the labour of excavation is vain. Seldom does a winter pass in Palestine without more or less of snow, as well as rain, and though it can be extremely heavy even now, yet this is a rare occurrence; and the impression left on one's mind in reading the Old Testament is that snowfalls were much commoner and heavier in those times than now. "He saith to the snow, Fall thou on the earth," says Elihu in Job 37 : 6; "He giveth snow like wool," says the psalmist in Ps. 147 : 16 (*i.e.* to keep the earth warm

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like a blanket). Job fancies himself washing in snow-water (9:30); and again he says: "Drought and heat consume the snow-water" (24:19). Very white things are compared to snow; *e.gr.* leprosy in Ex. 4:6; Num. 12:10; 2 Kings 5:27; and on the other hand, snow is the emblem of purity, Ps. 51:7; Is. 1:18; Lam. 4:7. Snowfalls, as well as rainfalls, were expected in winter, Is. 55:10; and the cold produced by the former is alluded to in Prov. 31:21. On the other hand, the harm caused by a snowfall in summer and harvest is alluded to in Prov. 25:13; 26:1. The torpor into which the cold of snow casts wild animals is alluded to in 2 Sam. 23:20. All these texts refer to snow in Palestine proper, and do *not* include the perennial snow on Hermon, which is referred to in Job 38:22; Jer. 18:14. The storms which bring the winter rain in Palestine begin from the south, whence they bring heat and sand. Then they turn to the south-west; thence to the west, and then the rain begins; after that they come from the north-west, and then from the north, when it stops. Next day, the wind blows from the east; the sky is clear, the sun warm, the air keen and bracing. This "turning about" of the wind is probably referred to in Eccl. 1:6; and the "clear shining after rain" (2 Sam. 23:4) probably refers to the weather just described, which follows the winter storms.

The spring may be said to include March, April, and May. In it comes "the latter rain," which consists of

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showers, but rarely continuous rain. These showers are necessary to bring the crops, sown during the "former rain," and well watered during mid-winter, to perfection. Also they mitigate the heat of the daily-nearing sun. In fact, the spring is by far the pleasantest season in Palestine. The whole ground, where possible, is covered with wild flowers of great beauty; and all nature rejoices. It helps one to well understand Song 2:10-13, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree ripeneth her green figs, and the vines are in blossom, they give forth their fragrance. Arise, my love, my fair one, and come away."

Though we have included May in the spring, because it still sometimes rains in that month, and the air is generally cool and pleasant, yet occasionally the wind blows from the east, from over the desert, which by that time has become well heated by the sun; and then the effect is very different from that of the east wind in the winter. It is dry, hot, and parching; and often comes quite suddenly, by taking the place without notice of the regular west wind for that part of the year, which is cool, and sufficiently moist to be comfortable. All the references to it in the Old Testament, except one, imply at least unpleasant, and in many cases baneful, effects. They are: Gen. 41:6, 23, 27;

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Job 15 : 2 ; 27 : 21 ; 38 : 24 ; Is. 27 : 8 ; Hos. 12 : 1 ; Hab. 1 : 9. This last passage alludes to the fact, that the east wind quickly absorbs the moisture that it finds in the air. The one exception is Ps. 78 : 26, which only speaks of both the east and the south winds as bringing quails from the sea, without any allusion to the character of those winds in themselves. More difficult to understand is Jonah 4 : 8 ; for there is no desert to the east of Nineveh, whence a parching wind could come. Perhaps the term had come to be used for a parching wind, whence soever it came, and that particular wind really came from the south.

The summer in Palestine is long, from June to the end of October at earliest. June, indeed, is not very hot ; but in July and August the heat increases ; in September it is a little mitigated ; in October it is still less, except when the east wind blows, which it does in October more harmfully than in May. But with this exception, the heat of the sun avails not to counteract the refreshing effect of the steady west wind from the Mediterranean, which blows day and night, all through the summer, barring the above exception. With the same exception, the nights are always cool ; and the plentiful dew rests on the ground in the form of a dew-cloud, which when the sun rises ascends and is dispersed. This dew-cloud is distinctly referred to in Is. 18 : 4 ; but it is the dew spoken of in many other passages of the Old Testament. Jud. 6 : 37-40 tells of

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the miracle whereby, on the first of two successive nights, the dew lay on a fleece and not on the ground around ; and on the second the reverse took place. The great famine which fell on Palestine in Ahab's reign was greatly aggravated by there being not only no rain, but no dew either (Kings 17 : 1). In Ps. 110 : 3 the innumerable volunteers who would enlist in Christ's victorious army are compared to the drops of dew touched by the rays of the morning sun, each with its own hue, but all equally illuminated by Him. In Is. 26 : 19 a similar comparison is apparently made to the resurrection-day ("dew of herbs" should be "dew of lights," as in the margin). In Hos. 6 : 4 ; 13 : 3 the allusion is to the above-mentioned early disappearance of the dew-cloud. In Hos. 14 : 5 God Himself promises to be "as the dew unto Israel"; and in Mic. 5 : 7 He promises that His Church shall be "in the midst of many peoples as dew." Of course the time of harvest differs in different parts of Palestine, according to their altitude ; but on the average, barley-harvest (Ruth 1 : 22) takes place in May, and wheat-harvest in June. 1 Sam. 12 : 16-19 shows that rain in that month was not only a thing utterly unexpected ("this great thing," ver. 16), but much to be dreaded on account of the harm it would do. After June the fruits continue to ripen, and in October, and part of November, is their harvest. The staple fruits of Palestine are well-known ; the grape first of all, then olive oil, then the fig and

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the pomegranate (Deut. 8 : 8). All this would be impossible, if the heat of a cloudless sky for months were not tempered by the nightly dew just mentioned. Even so, David compares the torment caused by unconfessed sin to "the drought of summer (Ps. 32 : 4). "Summer fruits" are mentioned in 2 Sam. 16 : 1, 2; Is. 16 : 9; Jer. 40 : 10, 12; 48 : 32; Amos 8 : 1, 2; Mic. 7 : 1. The wisdom of gathering the fruit while the summer lasts is inculcated in Pro. 6 : 8; 10 : 5; 30 : 25; and the despair which comes when the summer passes without fruit is alluded to in Jer. 8 : 20.

§ 2. Mountains, Hills, etc.

The Hebrew language has a special word (*gib'ā*) for what we call a hill, *i.e.* an eminence of small height; but the word *har*, which is of most frequent occurrence, includes in its meaning (1) a hilly or mountainous country, (2) a separate mountain, in our use of the word, such as Ebal and Gerizim, (3) a hill. The first of these we have dealt with at the beginning of Part I.; it remains that we point out the most important passages, in which "har" can only mean a hill, though translated "mountain" or "mount." In this matter R. V. is, according to its wont, far more accurate than A.V.; but it is not *always* reliable. For it is only a knowledge of the Geography of Palestine that can in every case make

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one sure whether *har* means a mountain, or a hill. The passages where, even in R. V., "mountain" is wrongly put for "hill" are: (1) 1 Sam. 25:20. There are no mountains in that part of Judæa; but the roads, or paths, necessarily wind about among the hills so that two parties, just before meeting one another, might easily be momentarily hid from each other by an intervening part of a hill. (2) In 1 Sam. 26:13 similarly "mountain" should be "hill." (3) So in 2 Sam. 21:9. (4) In 1 Kings 11:7 the same word is translated "mount," whereas "hill" exactly expresses what is meant. (5) In Ps. 68:16 "mountain" is a particularly unfortunate translation; for no one, who had ever seen the eastern hill of Jerusalem, or otherwise known of it, would ever think of calling it a mountain; and moreover, the whole point of the psalmist's question of the "high mountains," "why look ye askance at the hill which God hath desired for His abode" is the lowness of the latter compared with the height of the former. (6) In Ps. 104:10, "The springs run among the mountains," "hills" would have been far better; for though of course they do run among the mountains, yet, their running among the hills is what an inhabitant of Palestine is far more familiar with. (7) Ps. 133:3, "The dew of Hermon . . . cometh down on the mountains of Zion" is as above observed, an absurd rendering to any one who has ever seen Jerusalem. In this verse, as so often in the later books of the

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Old Testament, "Zion" embraces more than the eastern hill, and probably the surrounding hills also.

The word "little," which precedes "hills" in Ps. 114 : 4, 6 in A. V. and R. V., has no authority in the original; where the word is Gib'ā, which simply means "hill." This remark is quite independent of the question, *what* hills are referred to in that passage.

"Shaphī" means a "bare hill," or "bare height." We have to thank the Revisers for introducing this meaning of the word, which seems to have been unknown to James I.'s translators. The places where it occurs are Num. 23 : 3; Is. 41 : 18; 49 : 9; Jer. 3 : 2, 21; 4 : 11; 7 : 29; 12 : 12; 14 : 6. All these places are worth studying with the right meaning of the word in one's mind; but of them all Is. 41 : 18 is most wonderful, "I will open rivers on the bare heights," for that is not the place whence one expects rivers to flow.

"Ashedā" is a "mountain-slope," rightly so rendered in the text of the R. V.; which, however, puts "springs" in the margin, as does A. V. in the text. In Josh. 10 : 40 "the Slopes" (*i.e.* the steep and long slopes down from the Central Range to the Valley of the Jordan) is reckoned as one of the divisions of Southern Palestine ("the hill-country, the South, the Lowland, and the Slopes"). Elsewhere (Deut. 3 : 17; 4 : 49; Josh. 12 : 3; 13 : 20) it is used of the "Slopes of Pisgah," *i.e.* the slopes down from part of the Eastern Range to the Valley of the Jordan.

Valleys.

“Mīshōr,” while a common word for a level country, and thence by metaphor for “straight forwardness,” occurs as a proper name for that part of the Eastern Range which lay between the Arnon and Heshbon; which, viewed from the Central Range, looks remarkably level. It occurs in Deut. 3 : 10 ; 4 : 43 ; Josh. 13 : 9, 16, 17, 21 ; 20 : 8 ; Jer. 48 : 8, 21. In all these places, except the last two, R. V. gives “plain” or “plain country” in the text, and “table-land” in the margin; but in Jer. 48 : 8, 21 it gives no alternative in the margin. It would have been better to put “table-land” in the text in every place.

§ 3. Valleys.

There are several Hebrew words for “valley” in the Old Testament, and in general they correspond with the nature of the valley referred to, though one cannot in every case see the reason why one of these words is used rather than another.

One of these is “‘Emeq,” literally a “depth,” *i.e.* a place deeper than the surrounding land. It is applied to “the vale of Hebron,” Gen. 37 : 14 ; “the vale of Elah,” 1 Sam. 17 : 2, 19 ; “the valley of Aijalon,” Josh. 10 : 12 ; “the valley of Gibeon,” Is. 28 : 21 ; “the valley of Jezreel,” Josh. 17 : 16 (in this verse an undefined “ēmeq” is also mentioned); Jud. 6 : 33 ; 7 : 1 ; Hos. 1 : 5 ; the “vale of Siddim,” Gen. 14 : 3, 8 ; “the vale of Rephaim,” Josh. 15 : 8 ; 2 Sam. 5 : 18, 22 (in

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this case the application is remarkable, for the depth of this hollow is very small); "the valley of Achor," Josh. 7 : 24; Gen. 14 : 17, "the vale of Shaveh, the same is the King's vale" (the identity of this with the valley of Qidron is made probable by the fact that "Melchizedek King of Salem brought forth into it bread and wine" for Abraham; compare 2 Sam. 18 : 18, where the same phrase occurs in Hebrew, and in English with "dale" instead of "vale"); "the valley of Barākā," *i.e.* blessing, 2 Chron. 20 : 26; "the valley Bākā," *i.e.* weeping, Ps. 84 : 6 (probably this was its original name, but after the wonderful deliverance granted there "Bākā" was changed into "Barākā"); "the valley of Succoth," Ps. 60 : 6; 108 : 7, probably part of the Jordan Valley; "the valley of Jehoshaphat," Joel 3 : 2, 12, probably no real geographical term, but coined by the prophet as the place of universal judgment because of the meaning of the word, *viz.* "Jehovah judges."

2. Another name for a valley is *biq'ā*, which literally means a rent. It is generally applied to a wide open plain between hills or mountains, or ranges of them; as if it was viewed from above, and looked like a rent in the surface of the ground. The Arabic equivalent is now applied to the valley between Lebanon and Anti-lebanon, and (strangely) to the "Valley of Rephaim." In the Bible it is applied to the Plain of Esdraelon, under the name of "the Valley of Megiddo," 2 Chron. 35 : 22; Zech. 12 : 11; to the "Valley of Jericho" (Deut.

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34 : 3), *i.e.* the wide Jordan Valley where Jericho is situated. Strange to say, in these days its Arabic equivalent is applied to "the Valley of Rephaim." And—to wander for a moment outside of Palestine—it is applied in Gen. 11 : 2 ; Ezek. 3 : 22, 23 ; 8 : 4 ; 37 : 1, 2 to the Mesopotamian Valley or Plain. The translation of this word in the English Bible in the above places varies between "valley" and "plain"; and hence, though both are legitimate, they confuse the English reader. In Gen. 11 : 2 it is rendered "plain"; in Ezek. 3 : 22, 23, "plain," with "valley" in the margin; in 8 : 4 only "plain"; in 37 : 1, 2 "valley," with no alternative in the margin. Now, the "Euphrates Valley" is a valley, because bounded on both sides by ranges of mountains; yet, as those mountains, in the greater part of the course of the Valley, are not both visible from any point in it, it is more practical to call it a plain; just as we in India speak of the "Gangetic Valley" when we take a wide view, but "the Plains" when we are thinking of any particular part of it. Hence it would have been better if "plain" had been the translation in *all* the above places. This remark specially applies to Ezek. 37 : 1, 2, where probably every mere English reader understands the vision to have taken place in some valley, as we commonly understand that word. "The valley of dry bones" is quite a common expression; but it is quite misleading. It was the same "Plain"

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of the Euphrates, in which Ezekiel had received all his visions, and all his commands to prophesy, from the first,

3. *Ge* or *Gai* means a gorge, or ravine. It is applied to the Valley of Hinnom in Josh. 15 : 8 ; in Ps. 23 : 4 to a supposed narrow, dark, and dangerous ravine ; in Zech. 14 : 5 to a cleft caused by an earthquake in hills ; in 1 Sam. 17 : 3, apparently, of the lower and narrow part of the valley (*emeg*) of Elah (ver. 2), where the hostile armies could confront each other well.

§ 4. Plains, etc.

1. *Midbar* means literally a place where cattle are driven to ; and hence it is applied to land roamed by nomads, as distinguished from that which is occupied by settled tillers of the soil. It is generally translated "wilderness" in the English Bible. The word for "desert" is *yashînîon*, e.gr. in 1 Sam. 23 : 19.

2. *Kikkar* means a circle. Hence it is applied in Neh. 3 : 22 ; 12 : 28 to the district (apparently, administrative district) of Jerusalem, and in this sense may be compared with the English "circuit," which is no doubt professedly a circular piece of territory. But its far most common use is of the lower end of the Jordan Valley, which is oval in shape. It is rendered "the Plain of Jordan" in Gen. 13 : 10, 11, but with "circle" in the margin ; "the Plain of Jordan" without that

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alternative in 1 Kings 7 : 46 ; 2 Chron. 4 : 17 ; “ the Plain ” (absolutely) in Gen. 19 : 17, 25, 28 ; Deut. 34 : 3 ; 2 Sam. 18 : 23 ; and in the phrase “ the cities of the Plain,” Gen. 13 : 12 ; 19 : 29.

§ 5. Rivers, Streams, etc.

1. *Nahal* means a winter-torrent, and also the valley through which it flows. It is the modern “ wādī ” in the geography of Palestine, and corresponds with the Hindustani *nālā* (Anglice “ nullah ”). It is applied to *karīth* (somewhere on the east of Jordan ; for that is what “ before Jordan ” means) in 1 Kings 17 : 2-7. In these verses it is consistently rendered “ brook,” even where it is said that the brook dried up ; though the *nahal* was still a *nahal* even when this occurred, because of the double meaning of the word. It is also applied to Qidron, 2 Sam. 15 : 23 ; to “ the brook of Egypt,” the present El’ārīsh, the boundary between Egypt and Palestine, Num. 34 : 5 ; Josh. 15 : 4, 47 ; to “ the Valley of Eshcol,” Num. 13 : 23, 24 ; to “ the river Kishon,” Jud. 5 : 21 (twice) ; the translation “ river ” here is misleading, for though it is a mighty stream in a flood, yet it is *not* perennial. But *Nahal* is also, occasionally, used of large perennial streams, such as the Arnon, Num. 2 : 14 ; Deut. 2 : 24 ; 3 : 8 (mis-translated “ valley ”) ; the Jabbok, Gen. 32 : 23 ; Deut. 2 : 37. In Deut. 21 : 4 ; Amos 5 : 24 ; Ps. 74 : 15 (translated “ running ” in the first, “ mighty ” in the

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second and third of these places, but "ever-flowing," correctly, in the margin) we have the word which means "perennial" joined to *Nāḥal*.

2. *Nāhār*, derived from a verb meaning to flow, which however occurs only in a figurative sense, of the nations "streaming" to the temple hill at Jerusalem, Is. 2 : 2; Mic. 4 : 1, and of restored Israel "streaming" to "the goodness of Jehovah," Jer. 31 : 12. Hence the noun *nāhār* is sometimes used of small streams, and even of canals; *e.gr.* Ex. 8 : 5; Ps. 137 : 1. But much more commonly it means a large river; *e.gr.* Num. 24 : 6; Ps. 105 : 41; Is. 48 : 18; 59 : 19. And most commonly it means one of the large rivers of the world; in Gen 2 : 10, 13, 14 of the four rivers of Eden; in Is. 19 : 5 of the Nile. But most regularly of all it means the Euphrates. In Gen. 15 : 18; Deut. 1 : 7; Josh. 1 : 4 this is called "the great river, the river Euphrates." Most frequently of all, it occurs as a proper name of the Euphrates; in prose with the article, in poetry without it. Examples of the former are Gen. 31 : 21 (of Jacob crossing the Euphrates in fleeing from Laban); Ex. 23 : 31 (of the Eastern boundary of the land promised to Israel); Num. 22 : 5 (of the home of Balaam); Josh. 24 : 2, 3, 14, 15, of the old home of Abraham. Examples of the latter are Is. 7 : 20 (of the kingdom of Assyria "*beyond* the River"); Jer. 2 : 18, of the hankering of the Jews after the Babylonian religion; Mic. 7 : 12, of the Eastern boundary of where the Jews were scattered;

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Zech. 9 : 10, of Christ's future dominion "from sea to sea, and from the River to the ends of the earth," i.e. the unknown western boundary, the Atlantic; Ps. 72 : 8, where the same expression occurs. *Once* it is used of the Tigris, Dan. 10 : 4. In Gen. 15 : 18, "from the river of Egypt unto the great River, the river Euphrates"; in the original the word *Nāhār* occurs in *both* parts of this clause. Hence some have derived the inference, that the land which God promised to Abraham included at least one branch of the Nile, or at least bordered on it; in other words, included a part of what was undoubtedly Egypt. But as there is no other place in the Bible, in which such a thing is even hinted at, it seem best *either* to suppose here a copyist's error for *nahar*, the word regularly employed for the *wādī* (see above) which separates Egypt and Palestine, and which in all other places is given as the south-western boundary of Palestine (*e.gr.* Num. 34 : 5); *or* to take *nāhār* here in the weaker sense which it sometimes assumes, as at the beginning of this paragraph; and that thus, also, the "brook of Egypt" is meant, and no other. Lastly, *nāhār* occurs in Ps. 46 : 4; Is. 33 : 21, in the figurative sense of God's presence with His people, and all the rich and enriching effects of that presence.

3. *Ya'ōr* ought hardly to be mentioned here, for it is an Egyptian word, and used almost exclusively of the Nile; in which sense it is very common wherever Egypt is the theme, *e.gr.* Gen. 41; Ex. 1—8; Is., 19;

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Jer. 46; Ezek. 29; Amos 8 and 9. It is also used of the arms of the Nile. Also, of water-courses in general, as in Is. 33 : 21, where it is parallel with *nāhār*, and both are used figuratively of the streams of God's grace.

4. *ʿAyin*, a spring. Springs are not plentiful in Palestine, specially Southern Palestine. Hence those that there were played such an important part, that places were named with *ʿayin* embodied in the name. Some of these are (1) *ʿEngedi*, "spring of the wild goat," on the western shore of the Salt Sea, *e.gr.* 1 Sam. 23 : 29; (2) *ʿEngannīm*, "spring of gardens," Josh. 19 : 21 (now "Jenīn"); (3) *ʿĒndōr*, "spring of generation or dwelling," famous as the abode of the witch whom Saul consulted, 1 Sam. 28; (4) *ʿEnmish-pāt*, "spring of judgment, *i.e.* where the surrounding tribes came together for judgment, Gen. 14 : 7; (5) "Aenon near to Salim," John 3 : 23, where John baptized, "because there was much water there." Literally "a place of springs."

§ 6. Fauna and Flora.

So many books have been written on the Fauna and Flora of Palestine, that there is no need to say much about them in this book. If Solomon's remark "of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; also of beasts and of fowl, and of creeping things, and of fishes" (1 Kings 4 : 33) had been written, and that

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writing preserved, we should know a great deal more on this subject than we do. From the mention of "forest" in many parts of the Old Testament it appears that Palestine was much better wooded in those days than it is now. "The oaks of Bashan" are in Is. 2 : 13 compared with the cedars of Lebanon as objects of pride ; and in Zech. 11 : 2 they are put side by side with the "strong forest" ; and from Ezek. 27 : 6 it appears that they must have been large enough to make oars out of. Palm-trees (*i.e.* the date-palm) are mentioned as abounding in Jericho, "the city of palm-trees," Deut. 34 : 3 ; Jud. 1 : 16 ; 3 : 13 ; 2 Chron. 28 : 15. The climate there, like that of Basra, exactly suits these trees. On the Central Range there seem to have been very few of them ; else we should not have in Jud. 4 : 5 the expression that Deborah "dwelt under *the* palm-tree of Deborah between Rāmā and Bethel." Ps. 92 : 12, where the upward growth of the palm-tree is put alongside of the outward growth of the cedar, proves nothing about the prevalence of palm-trees in Palestine, for it is among the psalms of the Fourth Book, most of which were written in Captivity.

"Herb" has acquired in modern English a special meaning, which must be banished from the mind when reading the Bible. It includes both the spontaneous vegetable outgrowth from the soil, and also *human* food, cultivated by man. In Gen. 1 : 11, 12, 29 it is

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distinguished from grass on the one side, which is for cattle, Ps. 104 : 14 ; and from fruit trees on the other. In its more general meaning, it is a standing instance of withering as soon as the heat of the sun in spring touches it, and so of the instability of all human greatness and goodness, even the best (which is compared to the *flower* of the "herb," which the rain before has brought to perfection). Such well-known passages are Ps. 90 : 5, 6 ; Is. 40 : 6-8 ; James 1 : 10, 11 ; 1 Pet. 1 : 23. The "grass upon the housetops" in Ps. 129 : 6 ; 2 Kings 19 : 26 requires some explanation. At the beginning of the winter those who live in domed houses bring a quantity of earth from the country, and spread it thick on their roofs. This earth of course contains a number of seeds of "herb," which germinate because of the rain which falls upon it, and the warmth of the inside of the house. But as the spring advances, these plants, having "no depth of earth," wither away.

Three of the chief wild beasts, with which Palestine was infested in O. T. times, are mentioned in Jer. 5 : 6. To these may be added bears and snakes, Am. 5 : 19. Of tame animals, the ass has always been the universal riding animal, mules being used in that way only by the richer, 2 Sam. 13 : 29 ; 18 : 9. Jud. 10 : 4 ; 12 : 14 prove, if proof were wanted, that there was nothing derogatory in riding on asses. Yet Jud. 5 : 10 shows that *white* asses were considered

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more appropriate for the rich. Horses do not seem to have been used by the Israelites before Solomon, and then only for warlike purposes. Hence the stress, in Zech. 9 : 9, on the Messiah coming to His people “riding upon an ass” only arises from the fact that He was coming as King and Conqueror. Oxen, of course, were universal. Camels do not seem to have been used by the Israelites, but only by their enemies and invaders (Jud. 6 : 5).

§ 7. “Going up” and “down.”

These expressions, which are very frequent in the Bible, are always used in their strictly physical, or geographical, sense. There does not seem to be one well-proven passage, in which they are used to denote movement from a less sacred, or for some other reason less dignified, place to a more sacred or dignified one. In Hezekiah's question, “What is the sign that I shall go up to the house of the LORD?” the reason for the “up” is that the royal palace was on a lower part of the same hill as the temple. In Ps. 122 : 4, “whither the tribes go up,” the “up” refers to the fact that, even in David's time, the majority of his subjects lived on lower ground; and after the Captivity, to which time the psalm, as “a song of Ascents,” belongs, the difference of level between Jerusalem and Babylonia was of course very marked. In fact, the origin

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of the title of those 15 "Songs of Ascents," was doubtless the same; indeed, the last words of 2 Chronicles, "let him go up," shows that Cyrus, after conquering Babylon, looked upon Palestine as high land in comparison with it.



